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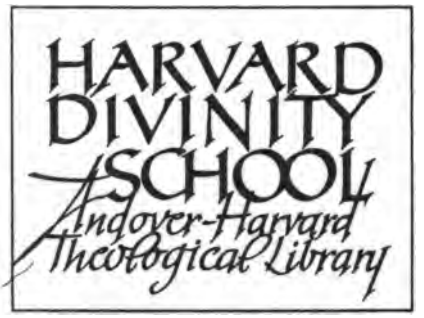
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THE

WORKS

OF

GEORGE FOX.

VOL. VIII.

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OF

MANY SELECT AND CHRISTIAN

EPISTLES,

LETTERS AND TESTIMONIES,

WRITTEN ON SUNDRY OCCASIONS,

BY THAT

Ancient, eminent, faithful Friend, and minister of Christ Jesus,

GEORGE FOX.

IN TWO VOLUMES.

VOL. II.

What thou seest, write in a book, and send it unto the seven churches.—*Rev.* i. 11.
For we write none other things unto you than what you have read and acknowledged, and I trust you shall acknowledge even unto the end.—2 *Cor.* i. 11.

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MANY SELECT EPISTLES TO FRIENDS,

OF

THAT ANCIENT, EMINENT, AND FAITHFUL MINISTER OF JESUS CHRIST,

GEORGE FOX.

Epistle CCLXV.

All you that are believers in the light of Christ, which manifesteth darkness, ye are kept by the power of God unto the day of salvation. So, though your salvation is not yet completed, yet you have your keeper, the power of God, which neither slumbers nor sleeps, and it will keep you unto that day. For those virgins, in the parable, they had their keeper, by which they were preserved in their virginity, which they were never accused of losing; for it is said, that 'the cry was at midnight;' that is, the mid-time of darkness; for darkness is called night, and the voice of the bridegroom was at midnight, 'Arise.' Now they that had no oil in their lamps did not enter with the bridegroom, but they that had oil did. Now that which doth keep is the power of God, and preserves pure unto him in the virginity, from that which would defile the virgin mind, and the virgin soul and spirit. For it is all from the same man of sin that defiles the mind, and the spirit, that leads them out to defile their bodies, and corrupt them; therefore all are to mind their keeper, the power of God, which was before the devil, the man of sin, was; by which power of God they have oil in their lamps, through which their lamps may be always burning in their temple, and such come to be the temple of God; for they that defile the temple, defile their souls and bodies, they let in the defiler and destroyer, and so their lamps go out, and they go from God and his power, the keeper, and such God will destroy. And so many as are kept by the power of the Lord unto the day of salvation, though the day of salvation

is not yet completed, yet in the day of salvation the people of God are a willing people, even in this day of his power. And so they are to abide with their keeper, which is the power of God; for while they be in the night, and not in the day of salvation, nor day of power, though they may be in the wilderness of temptations and trouble, yet may feel the power, the keeper, to lead through all these things, out of Egypt, through the Red Sea, through the wilderness, through Jordan, the river of Judgment, and over the Canaanites; and therefore every one's faith is to stand in the power of God, and believe in the power of God, that will bring to the day of God's power, and to the day of his salvation. For the outward Jew did not enter, because of unbelief; and so this great foul man of sin hath defiled all mankind outwardly and inwardly. And therefore all to have their faith to stand in the power of God, their keeper; for the defilement is in the night, by the power of darkness, and through it. Therefore let thy faith stand in the power of God, thy keeper, which will keep body, and soul, and spirit clean and blameless to the day of redemption, and day of salvation; and by the power of God such will have a dominion over the foul man of sin, the devil; for it is he in people that leads and tempts to outward defilement of their body, and so to lose their virginity; and it is he that draws their minds from God and Christ, and from God's ways, and his worship, and his truth, and his spirit, and his grace, and his faith that he works in people. Therefore if thy faith stand in the power of God, all by it is preserved in this, body, soul, and spirit, in purity and a hidden mind, soul, and spirit, secret to the Lord, who is a spirit; and they are preserved by his power, their keeper. For, as is the saying of some of the world, that are the most modest, that they will keep their outward virginity to the day of their death, or of their marriage, but such as before that have no esteem of their bodies, no more than unruly beasts, give up their bodies to uncleanness, and themselves to work wickedness, and so forsake their keeper, the power of God, which should keep both inwardly and outwardly. And so all the inward virgin minds, and souls, and spirits, that are hidden to the Lord, they will die before they will lose their inward virginity, but will keep it to the marriage of the Lamb, as the wise virgins did; by which power they are preserved over the man of sin, whom Christ their husband bruises the head of, and destroys him and his works. For Christ was before the man of sin was, (the devil, or his works either,) who was glorified with the Father before the world began; and therefore all such virgins as are come to Christ, and are married to him, Christ your husband, he will deal with the foul man of sin, and bruise his head, and break his power and strength to pieces, and will take him and cast him into everlasting fire. And therefore keep your faith in the

power of God, which will bring you to the marriage of the lamb; by which power of God, which was before the devil was, you may have oil in your lamps, that your lamps may burn always; by which power of God you may come to the day of God's power, and all to be a willing people, to serve God, and walk in truth, and to obey him; and so by the same power of God, which is your keeper, you may come to the day of salvation; you may have the song of salvation, and joy of salvation, and comfort of salvation, and the possession of salvation, and be heirs of the same. And so here you have your keeper, to wit, the power of God. And Peter's words answer to this, 'You have a light which you do well to take heed unto, that shines in a dark place, until the day dawn, and the day star arise in your hearts;' signifying it is sufficient, which you must take heed to, it will lead you to the day dawning, the light that shines in the dark place of your hearts, in the dark place of your minds. Now you do well to take heed to this light, for it leads you to the day star, and day dawning. 'Out of Egypt have I called my son,' saith the Lord; and Israel was called God's son, who was called out of the house of darkness and bondage; they had light in Goshen, when the children of Egypt were in darkness, and could not see one another. For now the children of light have light, and can see one another; the children of Egypt, Sodom, and Babylon cannot see one another. And so, they do well that take heed to the light, but they do ill that do not take heed to the light, for they walk in darkness, and know not whither they go, and stumble at noon day, the highest time of light; for this light leads to the day dawning, and day star arising in their hearts, which is a sure word of prophecy. A prophet is a seer, and so with the light he will see, that which doth make manifest is light; by it you shall see the day dawning, and the day star arising, and when that ariseth, the sons of God sing together, because of the joyful day; and the saints sing, who have long been in the brambly, briary wilderness, and in the house of bondage, of darkness and trouble, and of sorrow and misery. Therefore, there is joy when the day star appeareth and the day dawn; there is great cause of joy for all the sons of God, when the day star appears, and for them to sing together; for long nights of trouble and travel have they been in. 'The path of the just is a shining light,' the path of the unjust is darkness. So there are but two paths. Now the unjust cannot abide to hear talk of the light, but call it natural, and created and made, or conscience, they do not know what to call it, whose darkness cannot comprehend the light, though it shines in the darkness; and so, the path of the just being 'a shining light, which shines more and more unto the perfect day;' signifying that the day is come, that the just hath his path, and his path is a shining light; and so increaseth, shineth more and more unto the perfect day. Now

[illegible] light, and love darkness [illegible] light, because their deeds [illegible] them. So the just man's path is [illegible] more and more, it increaseth, it [illegible] day. Now the unjust, whose [illegible] but such cannot abide the light, [illegible] nor the just neither, but hate both, [illegible] with his darkness, that cannot com- [illegible] in his darkness; and therefore if [illegible] with his darkness, (how can he com- [illegible] and Christ's words?) but calls light [illegible] calls it natural, or created, or made, [illegible] to be fulfilled on them, as John said, [illegible] comprehend the light, yet they would [illegible] law and prophets, with their darkness, [illegible] light. They would call light, darkness, [illegible] is in you be darkness, how great is that [illegible] the scriptures nor the power of God. [illegible] scriptures or the power of God either, whose [illegible] the light? A dark man, is a blind man. [illegible] judgment. Therefore how should they call [illegible] light, a created or made light? So the [illegible] was to come, and preached him to come; [illegible] preach him, that he is come and to come; [illegible] where he was crucified, as the Jews could tell [illegible] to be born. But they were all against [illegible] came, they said, 'Christ had a devil.' The [illegible] was light, that he was the prince of devils; [illegible] truth, and the life; and that he was the [illegible] without the light they could not see him, nor [illegible] darkness: neither can they now, neither can [illegible] scriptures nor the power of God, whose darkness [illegible] the light. And John was a man sent from [illegible] prophet born of a woman, who came for a wit- [illegible] of the true light, which lighteth every man [illegible] the world, that all through him might believe; [illegible] Christ was light; and this light was the life of men. [illegible] in Christ, is the light of men. So this is a [illegible] light, a spiritual light, a saving light; which is [illegible] which is the light of men; though the professors in [illegible] these times, Papists and Protestants, with their dark- [illegible] comprehend the light, so not the life; so no true preachers [illegible] the light and life. John said, he was not the light, but [illegible] of the light. That he was not worthy to unloose

the latchet of Christ's shoes. And yet John, who had seen Christ, the lamb of God, that taketh away the sins of the world, pointed his disciples to him, and showed them Christ; and they forsook him and went to Christ. For John came for a witness, to bear witness of him who was the true light; and that he that was to came after him, was preferred before him, for he was before him. Yet when John was cast into prison, he questioned whether Christ was he, or whether he should look for another; and sends to Christ. And Christ answers his messengers, and saith unto them, the blind receive their sight, and the poor receive the gospel, &c. And as for these Papists, and Protestants, and Jews, they question whether Christ, the light that lighteth every man that cometh into the world, be the spiritual, divine, saving, and heavenly light. And further, mark Christ's own words. John xii. 46. He saith, 'he is the light of the world, that teacheth you how to believe;' to wit, all his disciples, as Christ hath taught them, who saith, believe in the light. Now, believing in the light, you believe in that which doth make manifest all things; for that which doth make manifest is the light; and therefore to believe in the light, is to believe in that which doth make manifest Christ to be their way, their teacher, priest, mediator, interceder, saviour, and redeemer. And he that believeth in the light, believes in that which makes manifest all false ways, and false religions, and false worship, and false teachers, and antichrists. For they that believe in the light, it manifests all true ways, and true religions. And so, they are no true believers, neither Protestants, nor Papists, who only believe Christ is come, from scripture, as the Jews believed Christ was to come, from scripture. But, I say, they are no true believers, but as they also believe in the light as Christ the heavenly man doth teach. For the Jews, may teach their people to believe from the scripture, the Papists and Protestants may teach their children to believe from the same; but, not believing in the light, they are no true believers, as Christ hath taught; for Christ, who is the saviour, he teacheth people how to believe, and saith, believe in the light. Which is plain, that they are no true believers that do not believe in the light, neither Jews, nor those that have got the name of christians; for believing in the light, they become children of the light. And so it is plain, they are no children of light but who believe in the light, nor children of the day. For children of darkness may profess scriptures, the devil may bring scriptures, and Protestant, and Turk, and Papist, and Jew may bring scriptures, with a dark spirit, and hold them in the unrighteousness; but there is no true believer in God, nor in Christ Jesus, but who believes in the light, which the scripture testifies of; showing there is no salvation, redemption, justification, sanctification, but to them who believe in the light, that manifesteth all things,

nor seeing Christ, who died, and is risen for them. And therefore the heavenly man, the second Adam, the Lord Jesus Christ, teacheth how to believe, and saith, 'believe in the light, while you have it;' and this light will manifest him to be their way, their truth, and life; which light comes from him who enlighteneth every man that cometh into the world, that all through the light might believe. And so they that believe not in the light, as Christ hath taught, are no true ministers, nor true messengers, nor true disciples, nor true christians, nor true preachers of Christ Jesus, who believe not, as he hath taught them; but they that lay away Christ's teaching, and teach one another to deny the way that Christ hath taught to believe in, are keepers of people in darkness, out of the light, and call it natural, created, and made, and conscience, and so with their darkness and blindness give the light such names, who with their darkness cannot comprehend it; for he that believes in the light, it lets him see the scriptures, the prophets, Christ and the apostles' words, and by it they do distinguish the true prophets' words from the false, the holy men's words from the unholy, the sanctified from them that are not sanctified, Christ's words from antichrist's, the true apostles' words from the false. So Christ the light teacheth his people to believe in that which manifests all things; and they that believe in the light have the witness in themselves of Christ, in whom they do believe, they have the witness in themselves, that he is their redeemer, and saviour, and their way, their truth, and their life; for with the light they see him, they believing in the light that doth make manifest; and after they believe in the light, become children of the light; they witness themselves, that they are sealed, for their belief in the light stands in Christ the light, who hath bought and purchased them; and after that they are sealed by the spirit of promise, having God's mark or stamp set upon them, they can set to their seal, that God is true in all his promises, in all his prophets concerning Christ Jesus, who taught them to believe in the light. With the light they see, and come to know the 'three that bear record in heaven,' and the 'three that bear record on earth, the spirit, the water, and the blood.' First, the spirit that beareth witness in the earth, which mortifies them, which circumcises them, which leads them into all truth; in which spirit is their fellowship, and a bond of peace, that keeps down that which troubles them; by which spirit the believers are baptized into one body, brought out of the many bodies; and so by the spirit they are brought to the one head, which is Christ Jesus, (though there are many heads in the world,) by which spirit they are sanctified, by which spirit they are instructed, by which spirit they worship God, by which spirit they are covered, by which spirit they pray, and by which spirit they sing praises to God who is a spirit, by which spirit they have an

understanding, the spirit of wisdom and knowledge, which is to know God, and Jesus Christ whom he hath sent, which is life eternal. 2dly. They come to know the water, which is a witness in the earth; by which water they are washed, their minds, their souls, their spirits, and in their bodies, with this pure water. And this is a witness in the earth with the light; they that believe in it, it manifesteth these two witnesses in the earth, and with the light they see the pope's counterfeit holy water, which he hath set up since the apostles' days, who with the light bear witness against it, not to be God's witness, nor God's setting up. And so the children of the light, that believe in the light, their bodies, their souls, their spirits, and their minds are washed clean in this pure, clean, holy water, that comes from above, from the pure holy God, which is one of these witnesses in the earth. The third witness is his blood, with which the hearts of people are sprinkled, and their consciences are sprinkled with the blood of Jesus. As Moses sprinkled the outside of the posts, &c. with the blood of bulls and goats; which blood of bulls and goats, Christ's blood ends, which sprinkles the heart and conscience of people. So this blood of Jesus Christ, the heavenly man, is felt in the hearts and consciences of people; by which blood they are sanctified, they are cleansed from all their dead works, to serve the living God, and to serve their dead works no longer. So by this blood they are cleased from all sin. They that walk in the light, and believe in the light, they are children of the light, and children of the day; and the blood of Jesus Christ, the son of God, cleanseth them from all sin; and their garments are made white in the blood of the Lamb; by which they come to testify of Jesus, they overcome the beast, the whore, the false church. And so every true believer, believes as Christ hath taught them, to believe in the light, that so they may become children of the light. They have these three witnesses that bear witness in the earth, to bear witness in themselves; and they can set to their seal, that God is true in all his works, in prophets and apostles, and his son; and they shall come to know, and do come to know, the three that bear record in heaven, and the three that bear record in the earth. G. F.

CCLXVI.

And all ye believers in the heavenly light, as Christ hath taught, you seek that which is lost and driven away; but the false prophets, false ministers, and teachers, they did not seek that which was lost, and driven away from God; they put no difference between the precious and the vile, but mash all together, like the priests and prophets of our times. Therefore, seek that which was lost and driven away. Some may

be driven away by the storms, some may be driven away by the great winds of the wicked, and storms of the ungodly; some may be driven away by tempests and foul weather, and some may be lost in the foul weather, and lost in the sea of the world; for it is this wicked one that raiseth all this foul weather and these storms. Therefore seek that which is lost, ye that believe in the light, by which you see, then you are distinguished from the false prophets and teachers, and by the light you put a difference between the precious and the vile; for Jacob was found in a desert land, and you see all the prophets, how they sought that which was lost, and the apostles, and how Christ encouraged to seek that which was lost. And when the lost sheep was found, what joy there was, more than of the ninety and nine. And who are they that make the land desolate, but the rough Esaus, and wild Ishmaels, and Cores? And who makes the world as a wilderness but the devil? and who brings the whole world to lie in wickedness, but the devil, that wicked one? And if you should not find that which is lost and driven away, at the first, nor second, nor third time of seeking, if you should not find him that is lost, go again, that you may have your joy, and rejoice others; for Christ in the parable saith, 'the prodigal son was lost, yea, was dead, and is alive again;' when he had been feeding among swine, and upon husks, and could never fill his belly. When any such come back again, they will tell you how hungry they were, they could never fill their bellies among the husks, while they went astray, and tell you long declarations of the citizen that they were joined to: and therefore when the lost is found, and brought back again to the Father's house, where there is bread enough, there is joy, and the heavenly instruments of music, and the heavenly feast of the heavenly fat things, and the heavenly robes of righteousness are enjoyed. And so all be diligent, ye believers in the light, as Christ hath taught you; look up and down, in the light you will see where the lost sheep are, and such as have been driven away, you will spy them out, out of the woods, or brambles, or pits, where there is no water, where they are ready to be famished, where they are tied with thorns and briars; and so with the light you will see, and put a difference between the precious and the vile. For 'whatsoever makes manifest is light;' for by that you see, and you will see with it, how the false prophets, and ministers, and teachers drive people away; they drive them away from God, and his way, from Christ, and the covenant of light. How angry they are with them that believe in it! With their clubs, how have they beaten many, and wounded many, and imprisoned many, because they would not be driven by them into the devil's pit-fold, or prison! But do you never give over seeking, for the light shines over all, which believe in, and walk in the path of the just, which is as a shining light; for it hath been the work of all

the false teachers and ministers to drive away from God, and his truth, and light, and those have been the devil's servants, and the wages he gives them is death. This hath been the way of all true ministers, 'to seek that which was lost, and that which was driven away;' as you may see Christ and the apostles, and all the true prophets did, and to bring them to feed in the pastures of life, and gently to lead them, whose wages is life; and he gives them their heavenly penny of life eternal. G. F.

CCLXVII.—*To ministering Friends.*

Friends,—All ye that believe in the light, as Christ hath commanded, that are become children of the light, and of the day, and of the promise, and do minister therein, do not judge one another in public meetings, you that do minister, as you have received the grace, and have the word of the Lord God committed to you, that minister abroad, or go abroad in cities, towns, countries, or nations, do not judge one another, nor reflect one upon another in public meetings; for that hurts the hearers, and you do more hurt than you do good, and that makes confusion. If you have any thing to say, have patience, let that gift be exercised, and speak to one another by yourselves alone; for that was the way before any thing was spoken against any of the church, and that will show the spirit of order and government, and the spirit of love, and of patience and humility. And keep down passion, and that part in yourselves that cannot bear all things, nor endure all things, whereby the love comes up that will endure all things, and bear all things, which edifies the body, and by which the body is edified; for 'the spirit of the prophets is subject to the prophets.' This shows the true spirit, for that which cannot bear all things, many times, is forward in judging, that cannot bear all things, nor endure all things, and so goeth out of the true love and edification; which breeds confusion and distraction, and destroys more than ever it will beget to God. And also goes out of the church order, 'first speak to him alone;' for by that he may win his brother. Speaking publicly makes strife, some owning and some disowning, and that spirit must be shut out by the true spirit, that keeps order, and unity, and fellowship, and the true love which edifies the body. And so all who feel the power stirring in them to minister, when they have done, let them live in the power, and in the truth, and in the grace, that keeps in the seasoned words, and that keeps in a stablished and seasoned life: and so all may minister as they have received the grace; so every one is a steward of the grace of God, if he do not turn the grace of God into wantonness; and so to minister in that love, and grace, and power, that keeps all things in

subjection and order, and in unity in the life and in the power, and light, by which you may see that of God in every man, and answer to that which God hath showed unto people: for the true labourers in the vineyard do answer that of God, the true ministers bring people to that which is to instruct them, viz. the spirit of God, and so are ministers of the spirit, and ministers of the grace; they answer the spirit, and the grace, and truth in all, in which all that do minister have unity, and through which they have fellowship with God and Christ. G. F.

CCLXVIII.—*Not to be over thoughtful of the things of this world.*

Friends,—Did not God provide for man and woman before he made them? Did he not make all things in six days? And the sixth day he made man in the image of God, in righteousness and holiness. And therefore Christ, who is the son of God, who comes to restore man up again into the image of God, and leads man up into his image in righteousness and holiness, as he was in before he fell: doth he not reprove such as take thought, and told them of their little faith, and that they could not add one cubit to the stature that God had made; and it was the practice of the heathens and of the Gentiles to take thought? So it is clear, before God made man, he took care for him; but after man was fallen from the image of God, and his righteousness, he took care and toiled, though he cannot add one cubit to his stature in the Lord's work. For thou mayst sow thy seed in the ground or garden, thou mayst have much cattle, and other things, but yet there is no increase but by the Lord, neither of thy seed, nor of thy cattle; for is not the earth the Lord's and the fulness thereof? Mark! and doth he not give the increase, who upholds all things by his word and power, who is the Creator of all, and provided for man before he made him, and set him in dominion over all the works of his hands; which dominion man lost. Man lost righteousness and holiness, in his disobeying the command of God, which Christ comes to restore man to, and sets man above all again, as he was in the beginning, and up to his own state beyond Adam before he fell, to him that never fell. And so all that believe in the light, as Christ commanded, in the light they see they cannot add one cubit to the stature, and so they come to grow in the faith, in Christ and in God. And so herein hath the Lord the praise of his works; and all things praise him, who hath created them all to his honour, and to his glory, and to his praise; and man to glorify him in righteousness and holiness, in the image of God and of Christ Jesus, above all other creatures in the covenant of God, in the covenant of light and life in Christ Jesus, him by whom the world was made; by him they praise and please God, and in their pleasing God, they honour God and Christ.

G. F.

CCLXIX.—*Concerning the single language.*

All Friends that do believe in the light, as Christ hath commanded you, and are become children of light, keep to the proper speech; that is, thee and thou to a singular, and you to many; as you may see throughout the scriptures, it was the language of God and Christ, his prophets and apostles, and all good men; though it is the practice of the first birth, and of the flesh, to say you, when they should say thou. Therefore take you heed of flattery to please men, and of letting the world's spirit over you. Though they have learned in their grammar and accidence, and other teaching books, the plural and singular language, yet they speak plural when they should speak singular, to one.

G. F.

CCLXX.

All that are gathered in the name of Jesus, and are made alive by him and quickened by him, come to the flock of Christ; and know where they feed at noon-day, they are gathered into the name of Jesus Christ, whose name is above every name; and know that there is no salvation under the whole heaven, but in the name of Jesus, in the testimony that they have of Jesus, which is the spirit, by which they see Jesus, and see his pastures of life, see his springs of life, and his rivers of life, and his bread of life; and see the footsteps of the flock, the testimony of Jesus, the spirit, by which they see him and his flock; and they see the barren mountains they have been upon and come off from. And therefore all you that be gathered into the name of Jesus, and walk in the path of the just, where the footsteps of the flock are, quench not the spirit in any, and if any will not have of your bread of life, and water of life, let them fast, that will neither receive, nor give; for the bread of life and water of life, are not only given to feed yourselves, but by them you may feed others, and refresh others: therefore have bread in your houses, and water in your own well, and fruit of your own tree, and salt in yourselves, to savour withal, that you may try all things; and have oil in your own lamps, that they may burn in your own temple; and odour and frankincense, that it may burn continually upon your own altar, that it may ascend as a sweet savour, holy and pure, up to God who is holy and pure. Be not removed off your ground, wherein you may grow and increase. And so quench not the spirit, despise not prophecy, hate not the light, but improve your talent; hide it not but improve it. Mind the kingdom within, and the heavenly penny, and the spirit of God, which is given to instruct you; and

walk according to the rule of the spirit of God, that he hath given to you to profit withal; and mind the truth in the inward parts; so that you may be adorned and arrayed with a meek and a quiet spirit. For the light that shines in your hearts will give you the knowledge of the glory of God in the face of Jesus Christ, that you may know the heavenly treasure in your earthly vessels, and the day star to arise, the day to dawn in your own hearts, that you may become temples of Christ; he to dwell with you, and walk with you, and sup with you; and the blood of Christ to sprinkle your hearts from dead works, and your consciences also, that you may serve the living God.

So know the true faith to purify your hearts, which Christ is the author and finisher of; and the true hope, to purify you. And so, be true believers in the light, as Christ commands, and become children of the light; for he that believes, hath the witness in himself. And know the true word in your hearts and mouths; which is the word of faith the apostle preached, which distinguishes your good thoughts from bad, and your good words from bad; which word is in your hearts to obey and do. Which is as a hammer to hammer down sin and evil, and as a sword to cut it down, and as a fire to burn it up. So that by that word you may be sanctified, by that word you may have salvation, by that word you may be reconciled to God; by which all things are upheld, by his word and power; by this word you may be born again of the immortal seed, that lives and abides for ever. And so from this word you may have your milk; for this is the ingrafted word, that is able to save the soul, and raise the soul, that is immortal, up unto the immortal God. And by this word you will see over all the deceivers of your souls; which word was before they were. And by this word you will understand the scriptures of truth, that cannot be broken. And by this word you will come to judge all those that are got into the imaginations concerning the scriptures, and that set them up in the room of God and Christ, in their dark imaginations, who in their darkness cannot comprehend the light. And by this word you will have riches; out of this word is poverty. And by this word you will come to know life and salvation; for in the beginning was the word, and the word was with God; and Christ's name is called the word of God; and the scriptures are the words which are to be fulfilled. So all be diligent in the truth, that you may be fruitful in the word of God, that it may have its passage through you all. G. F.

CCLXXI.—*Concerning those that go out of unity and deny forms.*

Those that are gone from the light, from the spirit and power of God, and so from the unity, by the light, and by the spirit, and by the power

are judged; and the power, and light, and spirit are over them. And they being gone into their own wills, and into a perverse spirit, then they say, they will not be subject to men's will, nor to the will of man; and that spirit leads them out of the bonds of humanity. When they are thus gone from the light, and the power and spirit of God, they go out of all true forms, into confusion and emptiness, without form; then they say, they will not be subject to forms, and cry down all forms with their darkness and a perverse spirit, and so mash all together.

For there is a form of godliness, and there is a form of sound words; many have a form. All creatures have a form, the earth hath a form, and all things were brought into a form by the power of God; for the earth was once without form, and was void, and empty and confused.

So they that be gone out of the covenant of God and life, and out of the power of God, are gone into a confused condition without form, a state which is out of the bond of civil men and women. And so such are confused without the right form; for the form that God hath made, viz. the form of the earth, the form of the creatures, the form of men and women, the form of sound words, the form of godliness, nor the form of sound doctrine, was never denied by the men and women of God. But such as got the form only, and denied the power of godliness, those were denied, for they deny the power; and do not only so, but quench the spirit, and grieve and vex it, and hate the light; by which light they are condemned. G. F.

CCLXXII.—*To Friends in Ireland.*

Keep to the equal measure and just weight in all things, both inwardly and outwardly, that you may answer equity, answer truth in the oppressed, and the spirit, and grace, and light in all people. And so, being kept in righteousness, and equity, and truth, and holiness, that preserves you over the inequality, injustice, and the false measure, and weight, and balance in all things, both inward and outward. And this keeps your eye open, keeps you in a feeling sense, keeps you in understanding, and true wisdom, and true knowledge, what you are to answer to all men in righteousness, and truth, and equity, both inward and outward. And this is to all you that have purchased or bought any Irish land, so that justice and righteousness, and the true measure, and true weight, and even balance, may be among you, to answer that which is true, and just, and even, and equal; that you may answer that which is equal, and just, and true in yourselves, and in every man and woman; that you may be preserved in the sense and favour of God, and so may answer the good and righteous principle in all, by which

they may be brought to truth, the equal principle, and just measure, and true weight and balance; by which they may know the just and true God in all his works and out-goings. G. F.

CCLXXIII.—*Not to trust in uncertain riches.*

All Friends, be ye as strangers to all things visible and created, but be acquainted with the Creator, your maker, the Lord God Almighty; for outward things are not durable riches, nor durable substance, nor durable habitations, nor durable possessions, for they have wings and will fly away; and so therefore be as pilgrims and strangers to the world, and all worldly, created and visible things, and witness redemption from the earth, that you may reign upon the earth, as kings and priests to God, that you may know a habitation in God, and the riches of his grace and life, that is everlasting, and a substance that fadeth not away, the riches which hath not wings, and the riches that is not deceitful, that is durable and true. For men trusting in outward riches, and outward things, they will deceive and fail them, and have wings and flee away from them. And so man in that state is deceived, and riches are deceitful to him. Therefore, as I said before, be as strangers and pilgrims to the world, and all things therein, possess, as though you did not possess them, and what you enjoy, as though you did not; be above all such things, and loose to them in the invisible life and power, which is over all things; for the birth that is born again of the immortal seed by the word of God, that lives and abides, and endures for ever, and is above all things; for all things are upheld by his word and power. And so be acquainted with the heavenly and certain riches, the durable substance, and the everlasting possession and inheritance of life, through which you may be acquainted with your maker and creator, the Lord God Almighty. G. F.

CCLXXIV.

My dear friends,—In the pure and undefiled life all live, in the holy seed that changes not, that will wear out all in the transgression, and was before transgression was, (and this seed was never a transgressor,) and it will be when transgression is gone, and is over that spirit which is in transgression, and is a burdensome stone to the transgressor, and him that is out of truth, and it will outlast all. And so in that live, in which ye may reign in the life and truth, and in its time it will break all their bonds. For that spirit that doth transgress, doth persecute in the particular the just, and persecution makes the just to suffer in the general; and so, they that will live godly in Christ Jesus must suffer

persecution by them that persecute those that are godly; it is no wonder for them to persecute the godly in Christ the heavenly man: so the just suffereth, within and without, by the unjust. And so be valiant for the Lord's truth upon the earth, and dwell in love, and in humility, and meekness, and patience, and righteousness, in which the love of the Lord is manifested. So no more but my love. G. F.

CCLXXV.

All Friends every where, in the living spirit, and living power, and in the heavenly light dwell, and quench not the motions of it in yourselves, nor the movings of it in others; though many have run out, and gone beyond their measures, yet many more have quenched the measure of the spirit of God, and after became dead and dull, and questioned through a false fear; and so there hath been hurt both ways. And therefore be obedient to the power of the Lord, and his spirit, and his spiritual weapons; war with that Philistine that would stop up your wells and springs. Jacob's well was in the mountain, (read that within,) he was the second birth. And the belief in the power keeps the spring open. And none to despise prophecy, neither to quench the spirit; so that all may be kept open to the spring, that every one's cup may run over. For you may all prophesy one by one, and the spirit of the prophets is subject to the prophets. 'Would all the Lord's people were prophets,' said Moses in his time, when some found fault; but the last time is the christian's time, who enjoys the substance, Christ Jesus; and his church is called a royal priesthood, offering up spiritual sacrifices; and his church are his believers in his light. And so in the light every one should have something to offer; and to offer an offering in righteousness to the living God, else they are not priests; and such as quench the spirit cannot offer, but become dull. 'I will pour out of my spirit upon all flesh, in the last time,' saith the Lord, which is the true christian's time, God's sons and daughters shall prophesy, and your young men shall see visions, and old men shall dream dreams; 'and on my servants and handmaids I will pour out of my spirit in those days, and they shall prophesy.' Now friends, if this be fulfilled, servants, handmaids, sons, daughters, old men, young men, every one to feel the spirit of God, by which you may see the things of God, and declare them to his praise; for with the heart man doth believe, and with the mouth confession is made unto salvation; first, he has it in his heart, before it comes out of his mouth; and this is beyond that brain-beaten-heady stuff, which man has long studied, about the saints' words, which the holy men of God spake forth as they were moved by the holy ghost: so the holy ghost moved them, before they came forth and spake them. And therefore, as I said before, do

not resist the holy ghost, for they that did so, grew stiff-necked, and their hearts were uncircumcised; but feel this holy ghost, this spirit of truth, that leads you into all truth. So with the holy ghost, and with the light and power of God, do you build upon Christ the foundation, and life; and by the same heavenly light, and power, and spirit, do you labour in the vineyard, and do you minister and speak forth the things of God, and do you dig for your pearls; therefore bring them forth, and let them be seen how they glister the glistering pearls. And all come into the vineyard of God to labour, in the light which was before darkness was, and with the life which was before death and his power was; and in the truth and power of God, which the devil is out of, that every one of you may have your penny, that precious penny, and heavenly treasure from God Almighty, the great Lord, who is the orderer, and disposer, and governor, and ruler in the vineyard, among his servants, who pays them their wages, and gives them their heavenly penny of life. Mark, it is the labourers in the life, truth, and power of God, that labours in God's vineyard, that have their heavenly penny, that everlasting treasure. So see that you have it; if you be in the labour of life, you will have it. Friends, you see how men and women can speak enough for the world, for merchandise, for husbandry, the ploughman for his plough; but when they should come to speak for God, they quench the spirit, and say, and do not obey God's will. But come, let us see what the wise merchants can say; have they found the pearl and field, and purchased the field, which yields those glorious glistering pearls? Let us see what can you say for God, and that heavenly merchandise. What can the ploughman say for God with his spiritual plough? Is the fallow ground ploughed up? Has he abundance of the heavenly seed of life? So what can the heavenly husbandman say, has he abundance of spiritual fruit in store? What can the thresher say, has he gotten the wheat out of the sheaf, the heavenly wheat, with his heavenly flail? and let us see, what can the spiritual ploughman, husbandman and thresher say for God? And how they have laboured in the vineyard, that they may have their penny, some are breakers of clods in the vineyard, some are weeders, some are cutting off the brambles and bushes, and fitting the ground, and cutting up the roots with the heavenly axe for the seed, some are harrowing in, some are gathering and laying up the riches; so you may see, here are merchants, ploughmen, harrowers, weeders, reapers, threshers in God's vineyard, yet none are to find fault one with another, but every one labouring in their places, praising the Lord, looking to him for their wages, their heavenly penny of life from the Lord of life. So none are to quench the spirit, nor to despise prophecy, lest ye limit the Holy One; and every one is to minister as he hath received the grace, which hath

appeared to all men, which brings salvation; so that the Lord's grace, his light, and truth, and spirit and power may have the passage, and the rule in all men and women, that by it he may have the glory, and from it in all, who is blessed for ever and for ever. The Lord hath said, 'From the rising of the sun to the going down of the same, my name shall be great among the Gentiles.' Now mark, friends, this is a large space, wherein God's name shall be great; and the Lord further saith, 'In every place, incense shall be offered unto my name, and a pure offering; for my name shall be great among the heathen, saith the Lord of hosts.' Now mark, friends, this heavenly incense, and pure offering, is a spiritual offering, which is to be offered by the spirit to God, who is a spirit; then here none quench the spirit of God in their own hearts, and all such come under the title of the royal priesthood, offering up spiritual sacrifices; which royal priesthood has a priest that lives for ever, Christ Jesus.

And, friends, do not quench the spirit, nor abuse the power; when it moves and stirs in you, be obedient, but do not go beyond, nor do not add to it, nor take from it; for if you do you are reproved, either for going beyond, or taking from it. And when any have spoken forth the things of the Lord, by his power and spirit, let them keep in the power and spirit, and that keeps them in the humility, that when they have spoken forth the things of God, they are neither higher nor lower, but still keep in the power, before and after; and being obedient to the spirit and power of God, it keeps them from deadness, and alive to God, and keeps them in a sense, that they do not go beyond, and run out, as some (you know) have done; and all that hath come for want of living in the power of God, and in his spirit, which keeps all things in subjection and in order, and in the true fear of the Lord, always to feel the presence of the Lord with you.

Come, fishermen, what have you catched with your nets? What can you say for God? Your brethren, Peter and John, fishermen, could say much for God. Read in the Acts and you may see it; I would not have you degenerate from their spirit.

Shepherds and herdsmen, where are you? What can you say now for God, whose abiding is much in the fields? David, Jacob, and Amos, your fellow shepherds and herdsmen, (do not you see?) they could say much for God; I would have you to be like them, and not to degenerate from their spirit.

Come, tradesmen, tent-makers, physicians, and custom-men, what can you say for God? Do not you read that your fellow tradesmen in ages past could say much for God? Do not degenerate from their spirit. Do not you remember the accusations of the wise and learned Grecians, when the apostles preached Christ among them, that they were called

poor tradesmen and fishermen? Therefore be faithful. The preachers of Jesus Christ now are the same to the wise of the world as then.

G. F.

CCLXXVI.

Dear friends,—Live in peace, and love, and patience with one another, for that doth edify the body, and strife doth not, but doth eat out the good; for the body doth edify itself in love; in which there is nourishment, and virtue, and life from the head; so in that meet and build up one another. Dear hearts be faithful, and live in the life, and power, and seed of God, and in love and peace one with another. And so the God of peace in it preserve you. Peace be among you, and live in that which keeps peace; for the peace-makers are blessed. And all strive for that which makes for peace; and they that are lowest, and so keep, receive the most from God. G. F.

CCLXXVII.

My dear friends,—When you were formerly in a profession, you took your servants, your apprentices, your children along with you to your places of worship. And now, that you are come to truth, and are convinced that the same is the truth of God, through which you come to have a portion and inheritance of life and salvation, and of a kingdom and world which hath no end, and into a possession of that which formerly you did profess in words. Now, therefore, friends, you that are come to this possession, and go into the assemblies of the people of God, that are gathered into his name, (where salvation is,) and in no other name under heaven, but in the name of Jesus Christ. Is it not more reputable for you to take your servants, apprentices, children, and maidens along with you to the meetings, to be partakers of the eternal truth, that they may have a possession with you of the same that you do possess? For, if you should leave them behind, and be careless of them, they are many of them apt to run into liberty, and to looseness, and to plays, and to tippling-houses, and so into loose company. Such liberty hath been a great hurt to youth, and the truth hath been much dishonoured thereby. And such do not only lose the wisdom of God, and the true understanding given to them by his son, but the reason of men, in these practices. And then after you may come to find fault with your servants, children, &c. and for a small matter put some of them away, when the fault is in yourselves, that you did not take them along with you to the meetings, and govern them in the wisdom of God, and true understanding and knowledge; which is to know the

true God, and his son Jesus Christ, whom he hath sent; whom to know is life eternal. By which liberty such do not keep authority over them; for you should bring them to the meetings with you, to wait upon the Lord. For truly my life hath been often burthened through the want of restraining them of that liberty they run into; wherein you should be more prudent, wise, and careful, and should keep more in your dominion and authority in the life, power, and seed, in which you have the true wisdom, knowledge, and understanding. Therefore, consider of these things in all your families, and remember the time of your former professions, wherein you exercised the reason of men, as to bring your servants, &c. to an outward profession. Now you being come to a possession of life, take heed lest you lose the right reason, wisdom, understanding, and knowledge. Therefore rouse up yourselves, that you may exercise the right wisdom and understanding in that which lives for ever, and is and will remain when all the contrary is gone; into which all must be brought; that in that you may be good patterns and examples in all your families, and bring them forth with you to your meetings, that they may find the substance of that which you did formerly profess in words. And now you enjoying the substance, be more careful, be more diligent and circumspect, that God may be glorified throughout all your families, and his name may be called upon, and honoured, and exalted, who is God over all, blessed for ever.

And, friends, some among you breed up your children not as when you were in a profession only, in such a rude, heady way, that when they grow up, they do not matter you, nor care for you; so they are not a blessing and a comfort to you; but in many things they are worse than many of the world's, more loose, stubborn, and disobedient; which truth teaches no such things, but brings more into humility, and meekness, and gentleness, and tenderness; so that when they come to be set to prentice, many times they run quite out into the world. And therefore, by the power, and life, and wisdom of God, these things you must take notice of, that all such may be brought into, and kept in subjection by the power of God, that God may be honoured and glorified, through the breaking of the stubborn will in them, and subjecting them to truth; and let them all know their places, and not to give way to that which may get over you; so then you will not know how to rule them at last, but bring a grief, and sorrow, and trouble upon you, as too many examples may be seen. Therefore, while they are young, restrain them from such things, and every one in the life, and power, and seed of truth, keep your authority, and lose not the true wisdom and understanding given you by Christ, nor the true knowledge, nor true reason, which gives to distinguish good from bad; but in all things keep your authority, which is given to you of God, and your places in

it; for they that fear and worship the Lord, shall have a place with him. And in the power, and life, and wisdom of God, you will breed up and govern your sons and daughters, servants and prentices, and cause them to keep in their places, and in the power of God answer the good in them all. For an outward father or mother, over their families, apprentices, and maidens, are to keep all things that are outward, civil, and subject, in their places, with reason and true wisdom: and such as come to be fathers in truth, are to train them up in the truth, and to exercise that wisdom, and that knowledge and understanding, which is beyond the outward. Therefore in it they should train them up in the truth, through which all should be free; not in the eye-service of men, but serving the Lord in righteousness and diligence, in their services: that they may be partakers of the heavenly life, and come to be heirs of salvation, and children of the promise, and sons and daughters of Sion, to whom Christ is elect and precious, and through him their conversations may be brought up into heavenly things, and their minds and affections to be set on things above. So friends, all these things consider of in the life which was before death was, in the truth which the devil is out of, in the wisdom of God, which is pure from above, and in the righteousness, which was before unrighteousness was, that God may be glorified throughout all your families, who is blessed for ever. G. F.

CCLXXVIII.

And friends, see that all apprentices that are bound amongst you may serve out their times faithfully, according to covenant, that all may know their places; for youth, if they be let loose, are like wild asses, and wild heifers; and such many times bring a great dishonour to God, by running into looseness; which are more fit to be under rule and order, than to rule; and through a foolish pity of some, they let up a great deal of airiness and wildness in them: all which should be kept under by the power of God, wherein the honour of the Lord may be preserved; and so, that liberty may not be given to youth in those cases; for the true liberty is in Christ Jesus, which gives authority over that which will dishonour God; for many such things have spoiled several, in letting unbridled youth at liberty, in taking the reins to themselves, and brought trouble upon their parents, masters, and mistresses, and great dishonour upon God. Let care be taken, that truth suffer not about such things, and that none buy out their time without the consent of their parents or guardians; or, in the want of them, to advise with the Monthly Meetings. For do you not see what hurt hath been done in such cases? Wherefore keep all such under the yoke; and

hinder and stop wickedness and looseness that would break forth. So in all such things you should exercise the pure wisdom of God, the pure reason, knowledge, and understanding; and in the authority of it keep, that none under a profession of truth be let into looseness; whereas youth should be kept under a bridle and restraint, and be nurtured and trained up in the fear and wisdom of God, that the power of God and God's truth may have its passage through all, and over all; and all lightness, frothiness, wildness, and looseness, may be kept down: so that the good may be kept up in all, to honour and to glorify the Lord God Almighty, who is blessed for evermore, who reigns among us. G. F.

CCLXXIX.—*The substance of a General Epistle.*

All Friends every where, who are friends of Christ the heavenly man, by whom the world was made, and are become friends of God through Christ Jesus, who are quickened by Jesus, and made alive by him, who were dead in old Adam, and are now made alive by the second Adam, and have drunk his blood, through which you have life, and by which you come from among the congregations of the dead, who only talk of his blood and his flesh.

And now being gathered in the name of Jesus, who hath made you alive, in the name of him whose blood you have drunk, yea, even of the heavenly man's, which is his life; and so are come out of your native countries, religions, and worships, and left the old stuff behind, who are gotten atop of the old house, and will not go down again to fetch out any of the old stuff. I say, ye that are gathered in the name of Jesus, the heavenly man, out of the old Adam, and are made alive by the heavenly man, keep your meetings in the name of Jesus.

Then it is he that is persecuted, if you be persecuted; and he that suffers; for in all your afflictions and sufferings he is with you, who are made alive by him, and have drunk his blood, and so are come to be faithful witnesses of Christ Jesus, as all that are made alive by him are, and have drunk his blood; for they that have not drunk his blood, and are not made alive by him, are no true witnesses of Christ Jesus. And therefore you that the Lord hath gathered, and sought and searched out, who have been scattered in this cloudy dark day, (since the apostles' days of light,) and have been made a prey upon by the hireling shepherds, and have been left to the wolves by the flying of the hirelings, whom you thought had been true men, and now the Lord hath sought and searched, and found, and gathered you from their mouths, to whose mouths you have been a prey; and the Lord is known to feed you atop of the mountains with his heavenly bread, and he hath set one shepherd over you, (the heavenly man,) who lives for ever, who is

the shepherd over all the living, that are made alive by him; and so the Lord hath the glory of seeking and of gathering you out of the wildernesses, pits, graves, and ditches of old Adam and the serpent, and from his brambles and briars; and so Christ, by whom the world was made, is the rest of the living that he hath made alive, and is their shepherd, to feed them with life, and with the springs of life, and is the bishop of their souls, that doth oversee them, that they do not go out of the pastures of life, and from the springs of life, nor from the fold of life. It is a glorious pasture, to be fed atop of all the mountains, in the life, in the pastures of life, by the living shepherd, and to be overseen by the living bishop, and to be sanctified, and to be presented to God by the living priest, and to be counselled by the living counsellor to an everlasting inheritance, and to a kingdom, and to a world, that hath no end, by an everlasting priest, that sanctifies and offers you to God without spot or wrinkle, a perfect offering, who sprinkles your consciences and hearts with his blood, that you may serve the living God, and not the dead works among the dead.

And now you having an everlasting preacher, whom God hath anointed to preach, and an everlasting minister, that ministers grace, and life, and salvation, and truth to you; an everlasting prophet that God hath raised up, who is to be heard; all the living hear him, but the dead talk but of his fame. So none can silence or stop the mouth of them whom he opens, or take away your shepherd, your bishop, your minister, your preacher, your prophet, your counsellor, &c. And therefore let him have your ears, hearken to him, let him be set up in your hearts, who was set up from everlasting to everlasting by the Father, whom all the righteous witness, Christ Jesus, who is your possession, being heirs with him, by whom all the living are made alive; and so in him live by whom the world was made, who was glorified with the Father before the world began. So in Christ the heavenly man, you have rest, but in old Adam (the transgressor) you have no rest; there is the wilderness, Sodom, Egypt, Babylon, and confusion. For God blessed Abraham in his obeying of his commands, when he went from his native country, and relations; yea, and made him a prince. So they that are redeemed out of kindreds and tongues, Christ makes as princes, to overcome the prince of darkness.

And Abraham was to walk before God, who was perfect, and he was to be perfect; so must all who are of the faith of Abraham. Abraham saw Christ's day, and did rejoice; but thousands now come to enjoy the day that Abraham saw.

The outward Jews did eat of the manna in the wilderness, and disobeyed and perished; but they that eat of the flesh of Christ, and drink his blood, have life everlasting; and this gives an eternal life, by which

they come to an eternal possession, and to the land of the living, as the outward Jews came to possess the land of Canaan. And so you that are heirs of Christ, the heavenly man, and are come to possess him, (whom he hath made alive,) stand fast, now is your time to stand; stand in the life, which was before death, or the king of it was; stand in the light, which was before darkness, or the prince of it was; and stand in the power of God, which was before the devil was; and sit down in the heavenly places in Christ Jesus, who was set up from everlasting to everlasting.

And therefore keep your faith in the Lord; for he is the same who hath given you dominion, through faith, over the mountains of opposition, by which they have been subdued, and by which the fiery darts have been quenched. And hath not this been fulfilled, 'in all their afflictions he was afflicted; and that the angel of his presence should be with them in their trials and sufferings.' So the Lord hath a tender care of his sheep, his people, that the angel of his presence should be with them in all their trials. And therefore let your minds be out of all outward things, and visibles; and fear not the fleece, for it will grow again; and if the Lord should try you now, with the spoil of outward things, after he hath blessed you with them, to see whether your minds be with them, or with him: therefore now stand, having on the whole armour of God, and his righteousness, and your feet shod with the power of God, which was before the devil was; this will keep you from slipping; and having on the armour of light, to stand against darkness; and the breast-plate of righteousness, which is armour proof against the devil and his fiery darts; and keep the shield of faith, and sword of the spirit, the word of God, and the helmet of salvation, that preserves the head in all battles with the devil and his instruments.

And thus with your heavenly armour and arms stand, and keep your possession of life, who are brought out of spiritual Egypt, Sodom, and Babylon, having one to go before you, the captain of your salvation, (Christ Jesus,) who was before Moses and Joshua were. And see how the children of God all along in the scriptures through faith had the victory; Daniel by faith, the three children by faith, Abraham by faith, Joshua by faith, and Caleb by faith; and the other spies, which had no faith, and the elders among the outward Jews and the people, how they fell through unbelief! But by grace through faith the just were saved, by faith they had victory, and by faith they pleased God; and therefore keep in the faith, and you will have the water of life, and the bread of life, from above. And stand still in the faith, for the just live by faith; and they that had not faith to believe, they perished. And Christ hath taught all how to believe, who hath enlightened every one that cometh into the world, he saith, 'Believe in the light;' which was a

blessed doctrine of the heavenly man; for you believing in the light, you believe in that which makes manifest all things, all fruits, all creatures, all religions, and worship; for the light was before they all were, and will be when they are all gone. Therefore, believe in the light, saith the heavenly man, who teacheth what to believe in; for whatsoever is made manifest, is made manifest by the light. So to believe in the light, that doth make manifest all things that are reproveable, therein you will become children of the light, and children of the day, and sons of God, and daughters of God, and sons of Sion, and daughters of Sion, the heavenly Sion, the heavenly joy. And so herein you come to be of the royal family, above all the families of the earth, above all the households of the earth, a household of God, the workmanship of God, the planting of God, the building of God, the household of faith; which are titles higher than all the titles among men in the world, in the creation; sons and daughters, and servants and handmaids, every man to enjoy something in the household. Every one to have an inheritance (of their own) of life, that they may offer to God of their heavenly substance, who are called a royal priesthood; that is, a kingly priesthood over the devil, and over Adam, in a possession of a spiritual kingdom, and of a world that hath no end, and of a heavenly durable substance and riches which are spiritual; and so to offer up spiritual sacrifices to God, who is a spirit.

So now the time of trying is; therefore all to stand, and see if there be any thing able to separate you from Christ, who is from everlasting to everlasting, who is first and last, who makes an end of sin, and finishes transgression, and destroys the devil and his works, and is the top and corner-stone, the possession of all the righteous, the rest and sabbath of all the righteous, that have drunk his blood, whom he hath made alive. So in Christ you shall bear no burden, for he destroys that which oppresses both man and beast; and in Christ you shall not go out to gather your meat, who is your sabbath and rest; but in old Adam there is no rest; in the second Adam the heavenly man, there is the rest; and in him, to wit, Christ the heavenly man, you need not go out to gather your meat.

For he is the bread of life, that comes down from above, in him stand, and sit down in the heavenly places in Christ Jesus, who was with the Father before the world began, who is your way to God; which way was set up above sixteen hundred years since, before all these got up among the Papists and Protestants, who is the new and living way to all who are made alive by him, and drink his blood: The dead make dead ways for the dead to walk in; but mind you Christ's worship, which was set up above sixteen hundred years since, by himself, in the spirit and truth, whereby every one comes to the truth, the spirit of

God in his own heart; in which truth and spirit he worships the God of truth, (who is a spirit,) and feels him always present. Now to worship God in the truth, is that which the devil and old Adam is out of; and this is the perfect and standing worship; and people that have lost this worship, that Christ set up, they have set up so many false worships among Protestants and Papists, and compelling one another to them, since they have lost the peaceable truth, in which the God of peace is worshipped.

And therefore now all prize the standing truth, and walk as becomes the gospel, the power of God, which was before the devil was, which destroys the devil and his works. And so stand fast in the liberty wherewith Christ hath made you free; yea, free from the devil and old Adam; for the freedom is in him, in Christ, and not in the devil who is out of the truth, nor in old Adam. Yea, Christ is able to deliver out of the six troubles, and the seventh trouble, the perfection of trouble; he who is the perfection itself, so he is the deliverer and mediator, and the intercessor, that makes peace betwixt you and God. So in Christ, (who is the deliverer,) is the peace and the rest, yea, an everlasting rest; he was set up over all troubles, and persecutions, and persecutors, who was before they were, glorified with the Father before the world began, and he will be when they are all gone, as I said before, all that have drunk his blood, and are made alive by him, have life; yea, a possession that will never have an end; but they that are dead in old Adam, are against Christ, who is the life, till he make them alive by believing in the light; and then they become the congregation of the living. And these are they that are gathered together by the Lord; and they that are not gathered together by the Lord, but by men, to themselves, they come to be scattered. Now the congregation of the living, have drunk the blood of Jesus, that are alive by him, and so are gathered together by him, the heavenly man, and he is in the midst of them, to preserve them, and exercise his offices among them, as a shepherd, and a bishop, and a prophet, &c.

And these are the living members, who have a living head, Christ Jesus; and that saying comes to be fulfilled, 'Thy dead men shall live together, with my dead body shall they arise;' so come to live with Christ Jesus. And they are the congregation of the dead, that believe not in the light, nor drink the blood of Jesus, but death and destruction talk of him and of God, and his prophets' and apostles' words; and they come to set their house upon the sand, and so are the fools; and then a storm arises upon the sea, and their house is presently in the sea again, and there they are drowned; the house sits so nigh the sea, that in a little storm they are drowned, they are so nigh the world. But the wise men set their house upon the rock, and the rock is Christ, the

life, who was before the world was, and will stand over all; and they that are built upon it, the storms and tempests cannot move their rock, nor their house. So here is the wisdom of the wise, who build their house upon him by whom all things were created, who is the rock of ages. So in all storms they keep to their house, and they meet in him, and are gathered in him, and he is their head and counsellor, to order them; and in him they all please God; and in Christ Jesus are one another's crown and life; and so through him they have all a crown of life, who was with the Father before the world began. So in him sit down, over all the windy doctrines, that toss the chaff abroad in the world.

I say, in Christ sit down, in him who was before the world was, for out of him is all wearisomeness, but in him ye have rest. G. F.

CCLXXX.

All dear Friends every where, who have no helper but the Lord, who is your strength and your life, let your cries and prayers be to him, from whom all your help and strength comes; who with his eternal power, hath kept up your heads above all waves and storms. Let none go out of their habitations in the stormy time of the night, whose habitation is in the Lord; let every one keep his habitation, and stand in his lot, the seed, Christ Jesus, to the end of the day. There is the lot of your inheritance, and in this seed you will see the bright and morning star appear, which will expel the night of darkness that hath been in your hearts; by which morning star you will come to the everlasting day, which was before night was. So every one feel this bright morning star in your hearts, there to expel the darkness. G. F.

CCLXXXI.

Dear friends, the truth of God mind, and his pure holy power, which the Lord hath made you partakers of, by his good spirit. Oh! let not his spirit be grieved by you. Let that be mortified that would get up to grieve or quench the spirit, for that will corrupt your reason, understanding, and knowledge; and that which gives you to know God and Christ, that is life eternal. And all have a care that you do not abuse the power, nor crucify to yourselves the seed afresh, but let that be crucified by the seed; in which seed you have life eternal. And therefore prize the truth above all things. Now you have liberty to spread it abroad; for you are called to righteousness and holiness, without which none shall see God. Therefore mind your high calling in God, out of old Adam, into Christ Jesus, the second Adam; and keep your meetings in the name of Jesus, and feel him in the midst of you, who is your life

and salvation; and that all occasions and stumbling blocks may be taken away, so that the precious truth may be minded by you all, wherein all are to live in unity, and walk in peace, with the God of peace, and one with another; that all your springs may be kept open, and all your fountains may run with living water; and all your candles may burn, and every one may have bread on his own table in his temple, and his rod budding there, that he may be known to be a priest of the royal priesthood. So that all may have salt in yourselves, that you may be good for something; for if you be not the good salt, you cannot make the earth savoury. Therefore all keep in the sense of truth, and be digging for the pearl in your own field, and to find the silver in your own house, that was lost, and the leaven in your own hearts; that were it works, and is joined to, will leaven into its own nature. So in all your meetings, be faithful in the power and life, that you may be watered by the spring of life, that you may grow. And so whatever strife, or whatever runs out, or whatever occasion of offence has been, let the seed of God rise, and put all that down in all; that all you, in the everlasting seed, the second Adam, may have your peace, familiarness, and kindness, and affableness, and courteousness, and gentleness, and love, one with and towards another; for the power of the Lord God is over all, and his everlasting seed, Christ Jesus, reigns over all, in whom is eternal fellowship, peace, and unity, and not in old Adam; for old Adam's sons and daughters may get the words of Christ, and of the prophets, and apostles, but are out of their life, as their practice speaks. And therefore it is the life that differs, and the new way differs from the old, and the religion that is above, from that which is below; and the worship Christ set up above sixteen hundred years ago, from all them that are made since, amongst the nominal christians; and the fellowship of God in the spirit and gospel, differs from all the fellowships that have been made since the apostles' days; and the liberty in Christ, in the gospel, in the spirit, is far above the liberty of old Adam in the flesh, in the sin, the wages of which is death; here no false liberty can be in the spirit, and in the power of the gospel, and in Christ Jesus; nor any false freedom in the truth, for all false freedom is out of the truth; and therefore keep over all those false liberties and false freedoms, (in old Adam and his spirit, and dark power, and corrupt seed,) in the seed of life, and spirit and power of God, that is holy and pure, without spot. So no more, but my love in the holy seed, that is over all.

G. F.

To be read in all Friends' Meetings. And send copies of this to Maryland, Virginia, Barbadoes, New England, &c.

CCLXXXII.

Friends, in the seed that bruiseth the serpent's head, and destroyeth the devil and his works, live; and in the light, which is the life, in the word, by which all things were made; which light, and life, and word, doth hammer, and cut down, and condemn, and judge, all evil words and works, and the spirit of them, that is out of the light, life, seed, and word of reconciliation. In this, I have unity with you, and in this all true believers are reconciled to God, and one to another, and in it is the heavenly wisdom, in which is the holy and spiritual fellowship preserved, over that short, brittle, defaming, and inconstant spirit, which must be kept down with the spirit of God that doth not change, which hath been crucified by the wicked; but the seed of life doth slay the enmity, and in life and power reigns over it. Glory to the Lord God for ever. Amen.

G. F.

CCLXXXIII.—*To Friends at Bristol in time of suffering.*

Dear friends, now is the time for you to stand; therefore put on the whole armour of God, from the crown of the head unto the soles of your feet, that you may stand in the possession of life: and you that have been public men, and formerly did travel abroad, mind to keep up your testimony, both in the city and in the countries, that you may encourage Friends to keep up their meetings as usual thereaway; so that none faint in the time of trial; but that all may be encouraged, both small and great, to stand faithful to the Lord God, and his power, and truth; that their heads may not sink in the storms, but may be kept up above the waves. So, go into your meeting places, as at other times: and keep up your public testimony, and visit Friends thereabouts, now in this time of storm; for there is your crown, in the universal power and spirit of God. So let your minds, and souls, and hearts, be kept above all outward and visible things. Few travel now the countries: it may be well to visit them, lest any should faint. Stir up one another in that which is good, and to faithfulness in the truth, this day. And let your minds be kept above all visible things; for God took care for man in the beginning, and set him above the works of his hands: and therefore mind the heavenly treasure, that will never fade away; and dwell in the seed, in which you may know your election. It is hard for me to give forth in writing what is before me, because of my bodily weakness; but I was desirous in some measure to ease my mind, desiring that you may stand fast, and faithful to truth. Of my travels and weakness it is like you have heard, and of my affliction, both by

them that are without, and also by them that are within, which are hard to be uttered and spoken. My love is to all faithful Friends.

G. F.

The 2d of the 11th month, 1670.

CCLXXXIV.

Dear friends and brethren, see that all live in the peaceable and blessed truth, into which no enmity can come; for the blessed seed, Christ Jesus, takes away the curse; of the increase of whose government there is no end; who rules in righteousness among the righteous for ever. And see that this righteousness, (in which you all have peace,) run down and flow as a stream among you, who are begotten again into a lively hope, and born again by the immortal seed of the word of God, which lives and abides for ever. And you who have received Christ, have received power to become the sons of God, and to believe in the light, in obedience to Christ's command; by which you become children of the light, and children of the day. Therefore this I say unto you, let no man abuse this power, that is everlasting; and keep the gospel order, which was before any impurity was, and will be when it is gone. So that in all your men and women's meetings, see that virtue flow, and see that all your words be gracious, and see that love flows, which bears all things, that kindness, tenderness, and gentleness may be among you, and that the fruits of the good spirit may abound; for nothing that is unclean must enter into God's kingdom, which stands in righteousness, and in holiness, and in the power of God, and in the joy of the holy ghost: for all joy that is out of the holy ghost, will have an end. And see in all your men and women's meetings, that God be no ways dishonoured, nor the pure and blessed name of Christ (in which you are gathered) be blasphemed; but in all things that God may be glorified, exalted, and honoured; for you have the light, to see all evil, and the power to withstand it, and to see that nothing be lacking, then all will be well among you, in all your men and women's meetings. And see that nothing be lacking, neither within nor without, for God is rich in both, and abundance of his riches you have received. And so this is a warning and a charge to you all, in the presence of the living God, that you keep up the testimony of Jesus, against all that which is contrary to Jesus the heavenly man, that your fruits may appear to his glory, and your works to his praise; and that you may have water in your own cisterns, and know those clouds through which Christ gives you rain, having purchased the field wherein the pearl lies. And now is the spring time that the lily and the rose begin to flourish, and the vine is putting forth, and the apple tree to bring forth her fruit, by the

power of the Lord God, who is over all. And keep your testimony for your religion, that you have received from God, and for your worship in the spirit and in the truth, that Christ Jesus hath set up; and for your gospel fellowship, which is in the power of God before the devil was: and see that all live in peace and in the love of God, for love edifieth the body; for he who is the head of it, is the beloved of God, who is from everlasting to everlasting. And see that every one's affections be set on things above, and not upon things below, that be earthly; for now is the time to contend for the faith, that gives victory, which was once delivered to the saints, in which you have unity. And so the God of power preserve you all, and keep you in his blessed seed, to wit, Christ Jesus, that none of you may be without a minister, without a priest, or without a prophet, or without a shepherd, or without a bishop, but let every one receive him in his offices: then you all have one who will exercise his offices in you all, whom God hath given for a leader and a covenant; yea, an everlasting leader, who was the foundation of the prophets and apostles, and is to us this day. And so be valiant for the truth upon the earth, in the seed Christ Jesus, that through him who destroys death, you may have a crown of life; and through him you may be one another's crown and joy in the Lord; yea, I say, through Christ, who was glorified with the Father before the world began.

I am just now upon leaving this island, where I have had very great and blessed service; though I underwent very great weights, and burthens, and sufferings, and travels: but all is well, and the blessed seed and power is over all; to whom be glory for evermore. Amen, amen.

G. F.

CCLXXXV.

Dear friends,—This is the counsel of the Lord to you all, who are brought into the eternal truth of God, whose minds are guided out of the earth up to God, and have received their wisdom from God; which wisdom orders all the creatures; that with it you may come to know how to order in the creation, with the wisdom by which all was made. This I charge you, and warn you all, in the presence of the living God, that you suffer no creature to perish for want of the creatures, and that none be lost through slothfulness, laziness, and filthiness; and let not these things be, which are for condemnation with the light that leads to the wisdom, with which the creation must be ordered. And, friends, let there be no slothfulness among you; but all keep in diligence and liveliness. For he that is slothful, is an evil example; and such must be judged with the light, that they may come to know

the servant's place, and be diligent. And such as have gone up and down begging, whom you have received in amongst you, with the light which hath convinced them, see that they be kept in diligence, and not wander, but be kept in obedience to the light, to receive their wisdom from God, how to labour in the creation; and see that they have things decent and necessary, and that their nakedness may be covered, that no reproach nor shame may come upon the truth from such as are without; but that with the light all such may be denied who act contrary to it; and in the light which condemns the evil world ye may walk, and receive the light of the son of God, (which the world stumbles at, which is their condemnation,) and in which the saints have unity. And all being kept diligent, walking in the light, there will be no slothfulness. For that is judged with the light, which is one with that in his conscience, which condemns him for evil. G. F.

This to go among Friends every where.

CCLXXXVI.

Friends,—When you are met together in the name of Jesus your saviour, let your minds be over all to him, and out of all things that change, and perish, and die of itself, and will corrupt, and are visible, up to him that is invisible, the Lord God, and his son Jesus Christ, that you may see him and feel him among you, and in your meetings, in his life, and light, and power, and spirit; and that you may know that God is, and that he is the rewarder of all them that diligently seek him; and to know that God is present. And that which giveth the knowledge of him, is the light that shineth in the heart, in the face of Jesus Christ, and so see him in all your troubles and afflictions; and that God is present, beholding all your actions done in your bodies, and your consenting to your evil thoughts, lusts, or motions; the thoughts, what you will speak or act; or motions which you have not acted outwardly; but if you do consent to do them in your mind or heart, the Lord seeth them there to be done, though they be not done outwardly to the sight of men; and so to God you must give an account of things done in your bodies, and of things done out of the body; for God both heareth, and seeth what is done in the body, and what is said and done without the body; and therefore turn from the evil that leadeth to destruction, and judge it, and yourselves for cleaving to it; and turn to the Lord, and know him who is mighty to save, and to reward all them that diligently seek him, who is Almighty in his power to save and deliver, and to help in time of need. So know him that was from everlasting to everlasting. And here thou knowest God in his power, light, and life, and righteousness, which his kingdom stands

in, in that righteousness, and power, and holy ghost, and peace, that never will have an end; and is over all kingdoms that will have an end, and are unclean; and any unclean and imperfect thing may enter into them; and in them are troubles, tumults, and sin, and not peace, but sorrow. But into the kingdom of God no imperfect thing entereth, nor sin, nor any unclean thing. For the kingdom of God standeth in righteousness, and everlasting peace, and in joy in the holy ghost.

G. F.

CCLXXXVII.

Friends,—Consider, you that have known the mercies of the Lord God, and of Jesus Christ. Look back, and see how they that had known much of God, how soon they forgot him, as in the days of the old world, and in the days of Moses, and in the days of the Judges, how they soon forgot God, that had done great things for them, and forsook God, and his way, and religion, and worship, and followed such gods as men had made. And in the days of the prophets, how the people forsook the Lord God; and in the days of Christ and his apostles, how they were mostly gone astray from God; though they kept an outward profession of their words, yet denied Christ in his light, and life, and power; who was the end of the law and the prophets. And they that did receive Christ Jesus, and believed in him, in a few ages after the apostles, how most of Christendom ran from the life into death, and ran from the light into darkness; and into error, from the holy spirit, and into Babylon, which is confusion; and from the worship in the spirit, and in the truth, that Christ set up, and followed after the worship of the beast and the dragon; and went from the true church after the whore; and from Christ, the way to God, after the ways that men had made; and from the religion that is pure from above, after the religions that men have made. And so, now the gospel is preached again, and the living way (Christ) to the living God, and his religion and his worship are set up and received of many, and they come to the true worship, which is in God. And all be faithful, and take heed of running back again, where you were before, lest you and your children perish, as others have done, that forsook the Lord God of mercies. And therefore train up your children in the fear of God, and in the way of Christ, and in his worship and religion, that they may observe and keep in it, when you are gone.

And walk in the spirit and truth, in which God is worshipped, and keep in the order of the gospel, in the power of God, which was before the devil was; which power of God will keep you pure to God, that nothing may get betwixt you and the Lord God. And be obedient to

the law, that God hath written in your hearts, and put in your minds, that you may be the children of the new covenant; and that you may be the royal priesthood, offering up to God the spiritual sacrifices. And sitting under your teacher, the grace of God, which bringeth salvation, and seasoneth your words, and establisheth your hearts. And this grace saveth, and is sufficient, saith God Almighty. And you need no man to teach you, but as the same anointing doth teach you to know all things: which anointing abideth in you. And hearken all what the righteousness of faith saith, speaking on this wise, 'The word is nigh thee, even in thy heart and in thy mouth, to obey it and do it. That thou need not say, who shall ascend to bring Christ from above, or descend to bring Christ from the grave, &c. for that is the word of faith which we do preach.' G. F.

CCLXXXVIII.—*To Friends in Carolina.*

Dear friends, to whom is my love in the blessed seed, which bruiseth the head of the serpent, and is over all, and changeth not, which is the first and last, in whom you have life and peace with the God of peace. So you few that are that ways, keep your meetings and meet together in the name of Jesus, whose name is above every name, and gathering is above every gathering; and there is no salvation in any other name, but by the name of Jesus; and you gathering in his name, where salvation is, he is your prophet, your shepherd, your bishop, your priest, in the midst of you, to open to you, and to sanctify you, and to feed you with life, and to quicken you with life; wait in his power and light, that ye may be children of the light, by believing in the light, which is the life in Christ; that you may be grafted into him, the true root, and built upon him, the true foundation, who was the foundation of the holy prophets and apostles, and of all the holy martyrs, and is the foundation of all his holy people now; and is the rock of ages, yea, of the ages of the prophets, and of the ages of his apostles, and of the ages of his people now, and martyrs, who kept them above the raging of the seas, and doth now; which rock the wise men build upon, the rock that stands against all the storms and tempestuous weather. And therefore be valiant for God's truth upon the earth, and his good spirit; and live in it, by which you may profit in the things of God, through which ye may answer the witness of God in all, and the spirit which they grieve and quench, which they are erred from, through which he may be served, and his truth spread abroad. So every one in your measures of the spirit of God and Christ, be faithful, that in it you may increase, and answer the Lord in a good life and conversation, for all his mercies. And as every one hath received the Lord Jesus Christ, so walk in him, that you may serve the Lord in a new life, and worship

him in the spirit and truth, which the devil is out of; and by this truth you may be made free, by which ye may be espoused and married to Christ Jesus, for the marriage of the Lamb is come and coming. And therefore, if you want wisdom, keep in the truth, that you may go to the treasure of life and of salvation, that you may be heirs of the same, and of life, and possessors of it. Yea, I say, heirs of life, and inherit that, and that will be more to you, than if all the world was your portion; and the riches you lay up there, will stand by, and be with you when time is gone, and shall be no more. For the truth is the truth, and changeth not, in which live, and it will be your peace and joy everlasting. And in the seed, Christ Jesus, (who bruises the serpent's head, who was before the devil was, glorified with the Father before the world began; and was from everlasting to everlasting, the first and last, the top and corner-stone,) in him live, that you may inherit life everlasting; and dwell in the love of God in Christ Jesus, that will edify and build one another up; and therein walk in all holiness of life and conversation, for that becomes God's house; and dwell, and live, and walk in the peaceable truth, that keeps you in peace, and in the holy fellowship of the spirit, the bond of peace; by which spirit you may be led into all truth, up to God and Christ, from him who is out of the truth. Amen saith my soul. G. F.

CCLXXXIX.

Dear friends every where, be faithful to God, who hath been faithful and true to you; therefore be you true to God, and faithful witnesses to him, and to Christ Jesus; that now ye may all have riches and treasure laid up in store, against a time of want, storms and tempests, that you may stand; for if you do not stand now, you are as bad as such professors, who stood only when the sun shined, and crept out when it was fine and fair weather, but when a storm or tempest came, then they ran creeping into their holes and corners, and skulking into by corners and fled by back doors, who were ashamed of their religion, and what they professed; but when the sun did shine, then they showed their enmity to the righteous. And therefore be you of the faith of David, and of his spirit, who said, 'I was young, and now am old. I never saw the righteous forsaken, nor his seed begging bread;' and the Lord, (to encourage his people,) saith, 'In all their afflictions he was afflicted, and the angel of his presence saved them;' and Christ tells you, it is he that suffers and is persecuted, when his children are persecuted. And so it is for the Lord's sake that the just suffer by the unjust; and you read how such as suffered the spoiling of their goods, and scoffing and mocking, yet they were not to forsake the assembling themselves to-

gether, as the manner of some was; for they that suffer with Christ shall reign with him; for the Lord may try you, (who hath blessed you with outward things,) whether your minds do stand with him, or in the outward things. G. F.

CCXC.

Dear friends, live in love, for that is of God, and doth edify the body of Christ; and keep in the truth of God, which the devil is out of; and walk in the same peaceable truth, and do righteously to all people, and walk in righteousness: and then you will walk in peace with God, and one with another: and walk in holiness, for that becomes the house of God, and in holiness you will see the holy God among you. And so that you may keep the unity in the spirit, which is the bond of peace, and dwell in love one with another: for all eyes are upon you, and some watch for evil, but do you answer the good in all, in your words and lives. This is the counsel of the Lord God to you all, and that you may be the salt of the earth, and the light of the world, and as a city set on a hill that cannot be hid: so that all that do profess Christ and God, may show forth Christ and godliness in life and word. G. F.

CCXCI.—*To all the women's meetings, that are believers in the truth.*

Friends,—Keep your women's meetings in the power of God, which the devil is out of; and take your possession of that which you are heirs of, and keep the gospel order. For man and woman were helps-meet in the image of God, and in righteousness and holiness, in the dominion, before they fell; but after the fall in the transgression, the man was to rule over his wife; but in the restoration by Christ, into the image of God, and his righteousness and holiness again, in that they are helps-meet, man and woman, as they were before the fall. Sarah obeyed Abraham, and called him lord. Abraham did also obey the voice of his wife Sarah, in casting out the bond-woman and her son. Dorcas, a woman, was a disciple. So there was a woman disciple as well as men disciples; and mind the women that accompanied her. And women are to take up the cross daily, and follow Christ daily, as well as the men; and so to be taught of him their prophet, and fed of him their shepherd, and counselled of him their counsellor, and sanctified by him who offered up himself once for all. And there were elder women in the truth, as well as elder men in the truth; and these women are to be teachers of good things; so they have an office as well as the men, for they have a stewardship, and must give an account of their stewardship to the Lord, as well as the men. Deborah was a judge; Miriam

and Huldah were prophetesses; old Anna was a prophetess, and a preacher of Christ, to all them that looked for redemption in Jerusalem. Mary Magdalene, and the other Mary, were the first preachers of Christ's resurrection to the disciples, and the disciples could not believe their message and testimony that they had from Jesus, as some now-a-days cannot; but they received the command, and being sent preached it. So is every woman and man to do, that sees him risen, and has the command and message; daughters shall prophesy as well as sons. So they are to be obedient, that have the spirit poured upon them. Women are to prophesy; and prophecy is not to be quenched. They that have the testimony of Jesus, are commanded to keep it, whether men or women. Priscilla and Aquilla were both exhorters and expounders, or instructers to Apollos. So in the church there were women instructers, and prophetesses, and daughters prophetesses in the church; for Philip had four daughters, virgins, that were prophetesses; and there were women disciples in the church, and women elders in the church, as well as men. So women are to keep in the government of Christ, and to be obeyers of Christ; and women are to keep the comely order of the gospel, as well as men, and to see that all that have received Christ Jesus, that they walk in Christ Jesus; and to see that all that have received the gospel, do walk in the gospel, the power of God, which they are heirs of; for this is a day for all to keep their possession in the gospel order, who are heirs with Christ, of the increase of whose government there is no end. So the foundation of our women's meetings is Christ, to all them that be heirs of him, and of his government. And the ground of our order of the women's meetings is the gospel, the power of God, which was before the devil was; and all that be heirs of the gospel, which hath brought life and immortality to light in them, which shines over him that hath darkened them, and was before he was: I say, they are heirs of the comely order of the gospel; and therefore, I say, take your possessions of it, and walk as becomes the gospel; and keep the comely order of it, and in it keep your meetings. And here is the ground and foundation of our women's meetings. Now mothers of families, that have the ordering of children, maids, and servants, may do a great deal of good in their families, to the making or spoiling of their children, maids, and servants; and many things women may do, and speak of amongst women, which are not men's business. So, as I said before, that you, both men and women, be helps-meet in the image of God, in the righteousness and holiness in the restoration, as man and woman were in the image of God before they fell; and not only so, but in Christ the foundation, and in his gospel that never fell, nor never will fall, whose foundation stands sure, for all his members and heirs to build upon. And so see that nothing be lacking amongst you, then all will be well.

Postscript.—And the elder women in the truth were not only called elders, but mothers. Now a mother in the church of Christ, and a mother in Israel, is one that gives suck, and nourishes, and feeds, and washes, and rules, and is a teacher, in the church, and in the Israel of God, and an admonisher, an instructer, an exhorter. So all that are come to that office, growth, and stature, be diligent; for a mother in Israel, or in the church of Christ, is beyond all the mothers in Egypt, and in Sodom, and the mother of harlots, mystery Babylon, who had power over tongues, nations, and people, with the cup of her fornication. But the mothers in spiritual Israel, and church of Christ, has the cup of salvation, and the breasts of consolation, which are full of the milk of the word, to suckle all the young ones, and to nourish, and instruct, admonish, and exhort, and rebuke all the contrary; and to refresh and cherish every tender one. So the elder women and mothers are to be teachers of good things, and to be teachers of the younger, and trainers up of them in virtue, in holiness, and godliness, and righteousness, in wisdom, and in the fear of the Lord, in the church of Christ.

And if the unbelieving husband is sanctified by the believing wife, then who is the speaker, and who is the hearer? Surely such a woman is permitted to speak, and to work the works of God, and to make a member in the church; and then as an elder, to oversee that they walk according to the order of the gospel. G. F.

CCXCII.—*To Friends in New England, Virginia, and Barbadoes.*

Dear friends,—Be faithful in the power of the Lord God, in what you know, and then the Lord will preserve you; that you may answer the witness of God in every man, whether they are the heathen, that do not profess Christ, or whether they are such as do profess Christ, that have the form of godliness, and are out of the power. And keep your meetings, you that know the power of the Lord, and feel it, that in it you may have unity with God, and one with another. The Lord God hath a seed in those parts, who shall be heirs of his grace that brings salvation, which grace is it that teacheth, in which grace they sing praises to the Lord. So, now you who are come to the dawning of the day, and to the ending of the night of the apostacy; happy and blessed are you, who are come to see these things, to see the hidden mysteries of God revealed, and his glorious riches to the Gentiles, through the power of an endless life. And you that are and have been faithful, spread the truth abroad, ye that know it; and feel that which makes free; let not principalities and powers separate you from the love of God, which you have in Christ Jesus, who hath all power in heaven

and earth given unto him, mind his reign, his teaching, his kingdom, which hath no end; for God hath some to be brought out from amongst those heathens, if you be faithful among them, answering the witness of God in them; for as the Lord saith, 'I will give him for a covenant to the Gentiles;' and those are called heathens. Therefore keep your meetings, and dwell in the power of truth, and know it in one another, and be one in the light, that you may be kept in peace and love in the power of God, that you may know the mystery of the gospel: and all that ever you do, do in love; do nothing in strife, but in love, that edifies the body of Christ, which is the church. So as any are moved to go amongst the heathen, in the power and love of God, to preach the gospel, (which is the love of God to them,) bring them to the power of God; to that God, which is the God of the stones, which they make idols of, and the God of the trees, earth, brass, silver, iron, and gold, which they make gods of; and that he is the living God; for those are dead gods that are made with men's hands. He is the living God that clothes the earth with grass and herbs, and causes the trees to grow, and bring forth food for you, and makes the fishes of the sea to breathe and live, and makes the fowls of the air to breed, and causes the roe and the hind, and the creatures, and all the beasts of the earth to bring forth, whereby they may be food for you. He is the living God, that causes the stars to arise in the night, to give you light, and the moon to arise to be a light in the night. He is the living God, that causes the sun to give warmth unto you, to nourish you when you are cold. He is the living God, that causes the snow and frost to melt, and causes the rain to water the plants. He is the living God, that made the heaven and the earth, and the clouds, and causes the springs to break out of the rocks, and divided the great sea from the earth, and divided the light from the darkness, by which it is called day, and the darkness night, and divided the great waters from the earth, and gathered them together: which great waters he called sea, and the dry land earth: he is to be worshipped that doth this. He is the living God, that gives unto you breath, and life, and strength, and gives unto you beasts and cattle, whereby you may be fed and clothed. He is the living God, and he is to be worshipped. And that which gives you to be sensible of him, and to know him, is that which convinceth you in your hearts of sin and unrighteousness. So all gods that are made of stone, mortar, wood, silver, brass, iron, or gold, are not the living God, but are made of men's hands; and the living God is he that gives you life, and breath, and strength, and all things that are good, and would have you to feel after him, with that which checks you for sin and evil; and would have you to worship him in spirit, and serve him who is holy and righteous, and to live in peace; who hath promised he will give Christ Jesus for

a covenant of light and peace to you, who are called Gentiles and heathens. And now is the day approaching to you, (this covenant of light,) by which you shall come to have peace with the Lord God, the king of the whole earth. This is the King of kings, and Lord of lords, in whose hand is the breath of all mankind: this is the God of the spirits of all flesh, who hath made all nations of mankind of one blood, to dwell upon the face of the earth. And God having divided the sons and daughters of Adam, and scattered them up and down the face of the earth, being in the transgression and sin, led away with the god of the world, the wicked one, the devil, that abode not in the truth, who causes people to destroy one another, and murder one another about earthly things: this is the prince of darkness, that rules in all the hearts of the children of disobedience; disobedient to that which is righteous in them, which discovers the unrighteous actions and words from the righteous. And Christ, the second Adam, the Lord from heaven, saves men from sin; who is the prince of peace, and of life, and the covenant of God, who brings men to have peace with God, and one with another, who destroys the devil, the author of strife: this is Christ the second Adam, which brings the sons and daughters of Adam into reconciliation with God again, and destroys sin, and finishes it, and makes reconciliation for sin and iniquity. G. F.

CCXCIII.—*To Friends in Barbadoes.*

Dear friends, to whom is my love in the Lord Jesus Christ, by whom were all things made, and by whom all things do consist, and who filleth all things, and doth uphold all by his word and power; who is the first and last, the holy head of his holy church, and the door into the holy way, for his holy people to walk in, and the setter up of a holy worship in the holy spirit and truth, to worship the holy God in; and the setter up of a holy religion, to keep from the spots of the world; which religion is pure in his sight. And this never came out of the brain-beaten stuff of man, nor of his chamber of imagery; but for his people to walk in, that they might sing forth his praises in righteousness.

And therefore, all Friends, in your men and women's meetings, be faithful, and see how you do grow in the truth and power of godliness, and are circumcised; and witness your renewings into the heavenly image of him that created you; and that you all may be fruitful in the knowledge and grace of our Lord Jesus Christ, who is the orderer of all things; and wear his livery and fine linen, the righteousness of Christ; and hold forth his ensign and his standard, and all to be filled with his grace, and love, and peaceable truth, and be over all outward earthly things; so that none be carnally but spiritually minded; and

walk as becomes the glorious order of the gospel, having the water of life in your cisterns, and the bread of life in your tabernacles, and fruits on your trees, to the praise of God. Amen.

And all your family meetings do not neglect, among your whites and negroes, but do your diligence and duty to God and them; which you will not neglect, if you keep in the faith of Abraham, and of the blessed seed which inheriteth the crown. And be at peace among yourselves, that each one show that you are in Christ the prince of peace; and that doth show that you are the disciples of Christ, and learners and followers of him. So possess him who is life eternal. Amen.

And your love and kindness towards us, the Lord redouble it of his mercy into your bosoms. We are all pretty well. We have had great travail by land and sea, and rivers and bays, and creeks, in New England, Jersey, Delaware, Maryland, Virginia, Carolina, where we have had great service among Friends, and governors, and others, (and men and women's meetings,) and with the Indians, and their kings and emperor. O blessed be the Lord God Almighty, who is over all, and over all giveth dominion. And glory be to his great name for ever. Amen. And his truth is of a good savour in the hearts of people, and spreads. So no more but my love. G. F.

Read this in your men and women's meeting.

Maryland, the 24th of the 12th month, 1672.

CCXCIV.

Friends, the truth is above all, and will stand over all them that hate it, who labour in vain against it, and will bring their old house on their own heads, to their great trouble; and in the winter, and cold weather, when that their house is down, and their religion is frozen, and their rivers are dried up, and their husks are gone, and the swine begin to cry about the plantations, and the vermin run up and down amongst their old rubbish, and their sparks and candles are gone out, and hail and storms lighteth upon the head of the wicked, then wo will be to Gog and Magog, and to all the wicked, who have no covering. In Christ you have peace, in the world you have trouble. No peace with God can be enjoyed, but in the covenant of light; without it trouble. Amen.

G. F.

CCXCV.

Friends, at the first convincement there is not so much danger, for the spirit of God keeps in the fear of the Lord, and under judgment; then after getting acquaintance or knowledge, and a familiarity, and a liberty,

but not in the holy spirit, there is greater danger; and therefore your knowledge and familiarity must be in the invisible spirit; for the flesh fadeth and withereth, as the grass. So that knowledge and familiarity is as grass that withers; but the word of the Lord endureth for ever. And the right knowledge of one another is this: to know one another in that word which was in the beginning, before man fell; 'for man liveth not by bread alone, but by every word that proceedeth out of the mouth of God.' This is the fresh and heavenly food from above, and above all the husks that the swineherd feedeth his swine with, in the unrepented state. G. F.

CCXCVI.

Friends,—All keep your meetings in the power of the Lord God, that hath gathered you; and none to quench the spirit, nor despise prophesying; and so keep up your testimony in public and private. Let not the mouths of babes and sucklings be stopped, nor the seed in males or females; but all be valiant for the truth upon the earth.

Concerning your women's meetings; encourage all the women of families that are convinced, and mind virtue, and love the truth, and walk in it, that they may come up into God's service, that they may be serviceable in their generation, and in the creation, and come into the practice of the pure religion, which you have received from God from above, that every one may know their duty in it, and their service, in the power and wisdom of God; for now the practical part is called for. People must not be always talking and hearing, but they must come into obedience to the great power of the great God of heaven and earth.

And so that none may stand out of the vineyard idle, and out of service, and out of their duty; for such will talk and tattle, and judge with evil thoughts of what they in the vineyard say and do. And therefore the power of God must call all into their duty, into their service, into their places, into virtue, and righteousness, and into the wisdom of God. For all that be out of their duty in their service, though they have the knowledge of it, yet are not so serviceable in the creation, nor in their generation; for the power of God must go over, and is over all such; by which power all must be acted; in which true obedience is known.

And, therefore, train up your young women to know their duty in this thing, that they may be in their services and places; which they are to do in the power and wisdom of God; by which you are kept open to the Lord, to receive of his gifts, and graces, and of his life, through which you are to minister one to another. And all keeping in it, then there is none to let or stop its flowing, but through it you all are to be watered

as a garden of plants, by which they are nourished. And so all be faithful and diligent in the Lord's business, and make all the sober women, professing truth in the country about you, acquainted with this thing; and when you have them together at the Monthly Meeting, read this among them. So no more but my love. G. F.

CCXCVII.

Dear friends,—Keep in the power of the Lord; for if you lose that, you lose the kingdom which stands in power, and peace, and righteousness, and joy in the holy ghost; for out of the kingdom is strife, and no peace; and therefore keep in the power, and life, and love, which you did first receive; that you all may be heirs of the kingdom, and sit under your teacher the grace of God, which will bring your salvation, that you may witness that you have a teacher from God, that doth bring your salvation; which salvation is your walls and bulwarks, that he may be glorified, and ye may have your comfort in your salvation. And keep your men's and women's meetings, both being heirs of life, and of the gospel order, and of Christ and his government; though you may have some opposers. But this is a day of possessing of Christ, and his government, and of the gospel order; and therefore do not lose your authority, men nor women, in the gospel, nor in Christ; though some may slight it. For the foundation of our men's and women's meetings is Christ Jesus, who bruiseth the serpent's head, who is the head of all false orders and foundations, and the gospel, which is the power of God, which bringeth life and immortality to light, shines over him that did darken you; which power of God he is out of. And therefore all in the power and spirit, encourage both men and women in their duty, in the order of the gospel of Christ, in whom you have dominion, and in him who changeth not. My love is to you all. G. F.

CCXCVIII.

Dear friends, to whom is my love in that which changeth not, the royal seed, that bruiseth the serpent's head, in whom you have life and peace, in that live and walk, that you may bear fruit to the glory of God, and answer that of God in every one. And live in the peace that passeth knowledge and understanding; and in this troublesome time of wars and strife, mind the power of God, and his kingdom that standeth in righteousness, and joy in the holy ghost, that is over all, and never will have an end; and that will keep you over all these times of trouble, fresh in the life and power. My troubles have been great in the service of the Lord; and the convincement of people is great in Ame-

rica, and the islands in those parts; blessed be the Lord God over all for ever. Amen. Whose power, and life, and truth are over all; and he in his power gave dominion over all, by sea and by land. And people and Friends are well settled beyond the sea; and meetings are precious beyond words. So in haste, my love to all Friends, in all those parts, as though I named them; and live in love, for that doth edify you. G. F.

Bristol, the 1st of the 6th month, 1673.

CCXCIX.—*To Friends at Jamaica.*

Friends,—We do hear that some, professing truth amongst you, do not keep to your meetings so diligently as they ought to do, nor yet meet but few of you together on the First-days. And the reason is, that upon the First-days some of you write and make up your accounts; so as you cannot have time to go to and frequent the meetings. Truly friends, this is an ill savour to come over here into England, and shows that you mind your own business more than the Lord's, and the things of this life, more than the things that appertain to the life that is without end; which should be sought for first, if you desire to be blessed and to prosper. And if you do not, you will grow loose and wither, and not have the blessing of God with you; you cannot expect it. And therefore, you that go under the name of the friends of God and of truth, keep diligently your meetings on the First-day together, that the Lord's power may stir among you; for if you do not keep your meetings upon the First-day of each week, you are worse than the world, that meet in their steeple-houses or places of worship, who prefer your own business before the Lord's. The Lord, I say, will not, in so doing prosper you in it. And therefore I say once more, in the name of Christ Jesus, keep your meetings, who are gathered in it. And let there be meetings on the week days, and also men's meetings, to see that nothing be lacking among you, once in a fortnight; and likewise a women's meeting, though there be but a few. For you that have seen the order of truth in England and other places, how can you go out of the practice of it, without growing wild and withering. That so men and women in their distinct places, may be helps-meet in government, in the seed of life, and in the wisdom of God, by which all things were made, and in the gospel, the power of God, which was before the devil was: so that you may feel the presence of the Lord with you. And that all Friends may be invited to the meetings; and that you may be good examples and patterns unto all in the island, in righteous dealing and doings, in weights and in measures. And keep to the sound language, and the honour that you have received from above; so that your lives

and conversations may preach in virtue, righteousness, and holiness, that God may be glorified through you, and among you all, that you may be patterns in holiness, and in truth, as you expect the blessing of God in, with, and among you. And owe nothing to any man but love. And so seek first the kingdom of God, and keep in it, then all outward things will flow to you, so as there will be no want of them, if you enjoy God, who upholds all with his word and power, and gives the increase of all. And see that there may be no ill example among you, and no such ill report may be heard of you in Old England. And when you have got up your First-days and weekly meetings, and men and women's meetings, in the power of God, which will preserve you in truth and righteousness, see that nothing be lacking among you; then send over how things are with you, how truth spreads and prospers, from your men and women's meetings, to the men and women's meetings in Old England. So no more but my love. G. F.

CCC.

Dear friends,—Let your faith stand in the power of God, for that is your keeper unto the day of salvation; so every one that hath not yet obtained it, come to that day, for the kingdom stands in power, and not in words. Therefore, as I said before, let your faith stand in the power of God, in which the kingdom stands, the kingdom of peace and joy, which stands in righteousness, and holiness, and in the holy ghost; where no unclean thing enters, neither can it. For the power of the Lord God keeps you fresh, keeps you open, and keeps you alive, and keeps you in a sense of the things of his kingdom, the treasures, the pearls, and riches, and jewels thereof; and this power will keep you all in peace, and in unity, and quietness, and condescension, and love, and kindness one to another; and in the power of the Lord, and in his spirit, you will be enabled to give the Lord his glory, and continual praise, and continual thanks, which is due unto him from you all; it will ascend to him who is worthy of all, blessed for evermore. And so none quench the spirit, nor the motions of it in you, lest Isaac's well be stopped up by the uncircumcised Philistine, that must go down into the pit, who hath lived aloft; for as Christ comes to take the peace from the earth, which men are in, as all sects and ways, that have peace in their ways, religions, and worships, and traditions of their forefathers; as in the days of his flesh, when he came amongst the Pharisees, Sadducees, Herodians, Scribes, and other sects among them; and likewise all others, that now have a peace in the earth, and that are settled in it, they must know that peace taken away before they are redeemed out of the earth; and so as he taketh away that peace, such as come to learn of him, and to be

his disciples and followers, his peace he gives unto them; who is the King of peace, the Prince of peace, and of life; and which is such a peace that the world cannot take away from them. And this you and all Friends every where, have sufficiently known, who have been and are the learners of Christ Jesus, both men and women, that in all your persecutions, mockings, imprisonings, spoiling of goods, they could never take your peace away, which you had from this Prince of peace. Is not this true, and the scripture fulfilled in you? Therefore let him have the praises and the glory out of all your hearts; and keep this peace, in the unity of the spirit, the bond of peace; you are bound to keep it with the spirit, this Prince of princes' peace; you are all bound to keep it by the law of life, the law of the spirit; for Christ is the same now, to-day as yesterday, and so for ever; the same as in the apostles' days, who said, 'Think you that I came to send peace on earth? I tell you nay; but rather debate. For the father shall be against the son, and the son against the father. And the mother against her daughter, and the daughter against her mother. And the daughter in law against her mother in law,' &c. Luke xii. 53. 'And he that loveth father or mother more than me, is not worthy of me,' said Christ Jesus. 'Or he that loveth son or daughter more than me, is not worthy of me. And he that taketh not up his cross, and follows not me, is not worthy of me. He that will save his life, shall lose it; and he that is willing to lose his life for my sake, shall save it.' And, speaking to his disciples, said, 'He that receiveth you, receiveth me; and he that receiveth me, receiveth him that sent me.' Matt. x. These things, friends, have been seen, and have been fulfilled, and must be fulfilled; for Christ is the same to-day as yesterday, and so for ever. For have not you seen, son against the father, and father against the son; and mother against the daughter, and daughter against the mother? &c. And this hath been through retaining Christ, who sets at variance, and so not at peace; for he doth not bring a peace to that nature they lived in, in old Adam. And so we may see, when people are convinced, what variance it maketh in a family. This hath been seen and fulfilled, when a husband is convinced, or a wife is convinced, or son or daughter in a family is convinced. And this must be fulfilled, and interprets itself in the fulfilling; for he brings a sword and war, and not peace to that nature they lived in, and had in old Adam, before they received the Prince of peace, and the sword of the spirit from him to war against the other peace which they had; and so the peace of all religions must be broken, before they come to the true religion from above; and the peace of all worships must be broken, before they come to the worship in the spirit and truth the devil is out of; and the peace of all ways must be broken, that men and people are in, before they come into the way of

Christ Jesus; and the peace of all churches must be broken, before they come to the church which is in God; and the peace of all fellowships must be broken, before they come into the fellowship of the spirit, and unity therein, which is the bond of peace; and the peace of all earthly teachers must be broken, who are made of men by natural tongues, before they come to the heavenly teacher, and the tongue of the learned indeed; and the peace of all earthly bishops and shepherds must be broken before they come unto Christ, the bishop of the soul, and heavenly overseer, and heavenly shepherd, who feeds with his heavenly food; and so the heavenly priest, made higher than the heavens, who is holy, harmless, separate from sinners, breaks the peace of the earthly priests, and of all them that are made lower than the heavens, (mischieful,) that are not separate from sinners, nor from sin, but hold up sinners, and prop them up, and plead for sin term of life; this Prince of peace, made higher than the heavens, breaks all their peace, as he did above sixteen hundred years since, for he is the same now as then, and his power and spirit will make them rage still, and they that confess him before men, they will rage at them still. And therefore, as I said, keep in Christ's power, in which the kingdom stands, and not in words, that you may see the fulfilling of the scriptures; and stand still in the power, which will keep you all to the day of salvation, that are not come to it. And so the Lord preserve you in his fear, and give you wisdom from above, that you may be preserved in the unity of the spirit, which (as I said before) is the bond of peace, which is your duty to keep the peace of the Prince of princes.

And all you that have received the power of Christ in your hearts, have you not seen what wars, and what rumours, and nation against nation, as it was in the two births in the womb, that came forth, two nations, two births, nation against nation; and much may be seen, what wars outwardly there have been, and bringings down, before the appearance and receiving the Lord; and so here he being received, here is people against people, and nation against nation, and earthquakes, and shakings within and without. They that receive the Lord's power must feel this, and know this, and see the fulfilling of it, and not look out, for his kingdom without, like a company of Pharisees, lo here, lo there, but as Christ, the power of God, is known within, (as Christ said the kingdom of heaven is within,) and as they come to feel it there, they shall know the shakings and earthquakes, and wars, and rumours, and that part that pertains to nations, that must be shaken before they come to be of the holy nation, which is against the other; and this is to be known, and seen, felt, and fulfilled with the power of Christ Jesus, and by his spirit; as they that live in it may take a prospect of these wonderful things and workings of the Lord God and his power in this age. There-

fore be still in the power of God, which is your keeper, as I said before; for it is your keeper in the night, before you come to the day, and it keeps you to the day of salvation; for the virgins lamps did burn in the night, and it was their light, and they that were wise, that got oil in their lamps, entered; for the voice of the bridegroom was at midnight, and bid them arise. And so as outward midnight is a great while off the day star's arising; yet here is a lamp burning. Therefore every one see that you get oil in your lamps, that you may not go forth, that you may arise at the hearing of the heavenly voice of the bridegroom, and enter with him; though satan's messengers have told you, there is no hearing his voice now-a-days. Sad messengers they are, and have been, they see who have received the true message of the Messiah in his power, through which they see over them, and see their own foundation, Christ Jesus, who was the foundation of the prophets and apostles. G. F.

Let this be read in your men's and women's meetings, and copies kept in their books.

Worcester Prison, the 2d of the 7th month, 1673.

CCCI.—*To all the Women's Meetings.*

Dear friends,—This is the day for all to take your possessions, that know the gospel, the power of God, which brings life and immortality to light in them. I say, this is the day for all to take their possessions of this gospel order, which was the apostles' doctrine to the church in the primitive times, that they should keep the comely order of the gospel. The words are general to men and women; and now you being heirs of the gospel, as was said before, that hath brought life and immortality to light in you, by which you see over the devil, that has darkened you, and before he was, in whom is all disorder. Therefore keep this comely order of the gospel, the power of God, the everlasting order and gospel, it will outlast all other orders in old Adam; in which order of the gospel you have joy, you have peace and comfort. So every one take your possessions of this holy, everlasting, joyful, and peaceable gospel and order; for the peace is in the power of God; so it is called the gospel of peace, that keeps all in the peace, which you have from the Prince of peace, that the world cannot take away from you; and likewise that you may be heirs and possessors of Christ, and of his government, which is pure, holy, righteous, and heavenly, of the increase of this heavenly man's government there is no end; but there will be an end of old Adam's and the devil's, which began in time, and will end in time, but there will be no end of his, that was set up from everlasting to everlasting. So all be possessors of this heavenly government, and of this heavenly, glorious, and comely order.

And whereas it hath been said by them which are without, you must come to hear the gospel preached; the answer is, and will be from the possessors of the gospel, I am an heir of the gospel, and do inherit it; for it is my portion, and do know it and possess it, and need not thee to tell me of it, and of my portion.

And whereas it hath been said by them without, you must come and hear Christ preached. The answer is from the possessors of him, I have examined myself, and proved myself, and have found Christ Jesus in me, and he rules in my heart by faith; and I am in him, and he is in me; 'and behold ye' (that is as much as to say, take notice) 'all things are become new.'

And whereas the saying has been by them that are without, why do not you come to hear the word preached? The answer is, and will be, from the possessors of him, the word is nigh me, in my heart and mouth, to obey it and do it; and need not say to any, who shall ascend to bring it down from above, or who shall descend to bring it up from the grave; for I am come to the righteousness of faith's speaking, (mark, faith's speaking,) that saith on this wise, 'The word is nigh thee, in thy heart and mouth, to obey it and do it;' by which word I am born again of the immortal seed, which lives, and abides, and endures for ever; by which word I have milk to give freely to babes and sucklings. So the possessors have breasts; and the possessors' breasts are not dry; glory to the Lord for ever. So no more but love; and God Almighty preserve you in his wisdom, that is pure and gentle from above, by which you may be all ordered, and order all that you have under your hands to his glory. And keep in the unity of the holy spirit, which is the bond of peace, of the Prince of princes' peace, which is every one of your duty to keep this heavenly peace of the Prince of princes, which none can take away from you; for you are bound with the spirit to keep it, so that your praise may be in the gospel; that you may admonish and exhort all that do profess the truth of the gospel, that they may walk in the truth, as becomes the gospel, and that every one that does profess Christ Jesus, and has received him, may walk in him in the new and living way, out of the old way. G. F.

CCCII.

To all Friends that live in the truth, and by it are become God's freemen and women, and by the truth and power of God are brought out of the world's vain fashions and customs, in their feastings, and revelings, and banquetings, and wakes, and other vain feastings, where they spoil the creatures, and dishonour the Lord God more those times and days, which they call holy days, and feast days, than any other

times and days; and therefore you that are brought out of such things, and do see the vanity and folly of them; and likewise you that are brought out of all the extravagant feastings of companies in corporations, and of making of feasts, when the masters of companies are chosen, and constables, and head-boroughs, you see their vanity, and their folly, and madness, in their destroying of the creatures, to the reproach of christianity, and the dishonour of God, and the blaspheming of his name; and many times through the abusing of themselves by excess, are more like beasts than men, in these things and doings; and therefore as you do see the folly and vanity of all such doings, in their voluptuous and vain feastings, and cannot observe their evil customs, then that vain spirit is in a great rage and fury, because you have, and do, break off fellowship with them in all these their vain customs. And therefore you that are redeemed from these things by Christ, and from the feasting of the rich, and all other their vanities, and voluptuous dishonouring of God therein; I say to you, mind and practise Christ's words, as you may read in Luke xiii. 14. Christ saith, 'When thou makest a dinner, call not thy friends, nor thy brethren, neither kinsfolks, nor thy rich neighbours, lest they also bid thee again, and a recompense be made thee; but when thou dost make a feast, call the poor, the maimed, the lame, and the blind, and thou shalt be blessed; for they cannot recompense thee again, but thou shalt be recompensed at the resurrection of the just.' So here you may see how Christ ordereth thee to make a feast or a dinner, and to whom, contrary to the world; and though it be a cross to them, yet it is to be obeyed, and observed, and practised; for it is the heavenly man's doctrine, and command, and will, and he that doth it shall know his doctrine; and this will judge the world in their vain feasts, dinners, and suppers, which they make for the rich, for which they have self-reward. But Christ's command being obeyed, denieth self, and hath the Lord's recompense; and all that call him Lord, should do as the Lord commandeth; and they that are his disciples, and do love him, will keep his commands; for saith Christ, 'If you love them that love you, what thank have you? For sinners also love those that love them. And if you do good to them that do good to you, what thank have you? For sinners also do even the same. So give and it shall be given unto you. Good measure, pressed down, shaken together, and running over into your bosoms;' and the Lord is kind to the unthankful, and therefore, 'be ye merciful, as your heavenly Father is merciful.' Luke vi. And therefore as you have forsaken all the world's vain feastings, and dinners, and suppers, (if so,) give the blind, the lame, the maimed, the widow, the fatherless, and the poor, a feast or a dinner, and obey Christ, the heavenly man's doctrine, though it do cross old earthly

Adam's will and practices; and though he be angry, never heed him, but obey the Lord. G. F.

CCCIII.

Dear friends,—All be faithful in the eternal power of God that is over all; I say, keep in this power of God, that you may answer that of God in all, and not that which is contrary; for the kingdom standeth in power, and in righteousness, and joy in the holy ghost: so that which doth not live in the power, and righteousness, and joy in the holy ghost, cometh not into the kingdom. So this kingdom, and power, and righteousness, and holy ghost, in which is the joy, is over all; and this kingdom standeth not in word, but in power. So know one another in the power, and in the spirit of God, (who is a spirit,) know and confess Christ in his death and sufferings, and in his resurrection. So no more but my love in him. G. F.

Worcester Prison, the 21st of the 9th month, 1673.

CCCIV.—*To Friends in Virginia.*

Dear friends, to whom is my love, I am glad to hear of the increase of truth amongst you, and the Lord prosper his work, and increase people in his knowledge, who will fulfil his promise, 'that the knowledge of the Lord shall cover the earth as the waters cover the sea,' in the new covenant; though in the old covenant, the word was to Jacob, and the statutes to Israel; the like was not to other nations, but the new covenant is to all nations, Jews and Gentiles; 'For I will give him for a covenant of light to the Gentiles, and he shall be my salvation to the ends of the earth;' therefore he saith, 'Look unto me all ye ends of the earth, and be ye saved:' and there is no salvation by any other name under heaven, but by the name of Jesus, which signifies a saviour. And in his name keep your men's and women's, and all your other meetings, that you may feel him in the midst of you, exercising his offices; as he is a prophet, which God has raised up to open to you, and as he is a shepherd, who has laid down his life for you, to feed you, so hear his voice; and as he is a counsellor, and a commander, follow him and his counsel; and as he is a bishop to oversee you, with his heavenly power and spirit; and as he is a priest, who offered up himself for you, who is made higher than the heavens, (and that is higher than all the priests that are made upon the earth,) who sanctifies his people, his church, and presents them to God without blemish, spot, or wrinkle: so, I say, know him in all his offices, exercising them amongst you, and in you. I am glad to hear of some of your diligence, in taking that great journey to Carolina through the woods; for if you visit them

sometimes, it would do well: and there is a people at that place you call New Country, as you go to Carolina, who had a great desire to see me, amongst whom I had a meeting. I received letters, giving me an account of the service some of you had with and amongst the Indian king, and his council; and if you go over again to Carolina, you may inquire of captain Batts, the old governor, with whom I left a paper to be read to the emperor, and his thirty kings under him of the Tusrowres, who were to come to treat for peace with the people of Carolina: whether he did read it to them or not, remember me to major general Benett, and colonel Dew, and the rest of the justices that were friendly and courteous to me, when I was there, and came to meetings; and tell them, that I cannot but remember their civility and moderation, when I was amongst them: and so the Lord redouble into your hearts, and theirs, the love and kindness which they and you showed unto me. I have been a prisoner here about these eight months, and now I am premunired, because I cannot take an oath; but the Lord's seed and power is over all, blessed be his name for ever, and glory and honour to him, who is over all, and is worthy of all. G. F.

Read this amongst Friends in their meetings.

Worcester, 1673.

CCCV.

My dear friends, live in the seed that bruiseth the serpent's head, who is the head of all false teachers, and ways, and false worships, and religions: but Christ is the head of all the true worshippers; and in his name keep your meetings, in whom you have salvation, and not by any other name under heaven. And sit under your teacher, Christ Jesus, that doth bring your salvation, the grace of God, that you may all witness that you have a teacher, from God, that doth bring your salvation; and in your hearts you have received him, and believed in him, and with your mouths confession is made to salvation, that your teacher hath brought you; that you all may witness his salvation to be your walls and bulwarks, that doth surround your camps and tabernacles.

G. F.

London, 1673.

CCCVI.—*To Friends in Holland.*

Friends, Do not grow barren, but in the root abiding, ye will spring upward, and bring forth much fruit in this life, and in the life to come inherit life eternal; and so your lives being hid with Christ in God, you will be made conformable to his image, and know the power of his resurrection, and the fellowship with him in his sufferings, and the fel-

lowship with him in his death, that you may have fellowship with him in his resurrection and life; and as you have borne the image of the earthly, so also you may bear the image of the heavenly. And as your vessels have been full of wrath and dishonour, so your vessels may be full of his mercies, and praises to God; and as in your old earth hath dwelt unrighteousness, so you may see and know the new earth, wherein dwelleth righteousness. There is a belief that God is not the author of, for such have not the witness in themselves of what they do believe; and a belief may be of God and Christ, and of the scriptures, and yet such may be in death, for they are not in Christ the light, and so are not children of the light; and there is a faith, which Christ is not the author of, and that faith giveth not the victory, nor purifieth the heart, neither do they in it please God, nor have they access to God, and that is the dead faith which hath no works. And there is a hope that doth not purify, and that hope is that which is not of Christ, who saves, and purifieth, as he is pure; but that hope is the hope of the hypocrites. And there is a way that may be defiled, where all the wolves, dogs, and beasts, and the unclean passeth, and hath many turning ways in it, and many crooked, and rough, and mountainous ways in it; and there is the broad way that leadeth to destruction; and these are not the way of Christ, that leadeth to life, which is the narrow and strait way. And there are many names in the world by which there is no salvation; the beast hath many names, which all the world wondereth after, and receive the beast's mark, that he marketh them with, his beastly spirit and power which he hath from the dragon; but there is but one name under the whole heaven by which people shall be saved, and that is the name of Jesus; and they gathering in his name, by whom the world was made, and receiving their Father, the Lord God Almighty's name and mark in their foreheads, Christ is in the midst of them, and they will not receive the beast's mark, nor will not be marked by him. And there are many religions in the world, all which are spotted and defiled with the world's spirit, with which they do destroy one another; but there is but one pure religion from above, that is undefiled in the sight of God, and that keeps from the spots of the world, and leads to visit the widow and fatherless in their distress; and they that receive this pure religion from God, (who is above,) it is by God's spirit, the fruits of which is love; and this pure undefiled religion from God hath the glory in all the hearts of them that do receive it, who is the author of it; and it is above all those religions that are below, that are made by men's earthly, sensual, and devilish wisdom, who with it compel people to conform to them, and such are not gentle, pure, nor peaceable, as the wisdom which is from above is. And there is but one true worship, which the devil is out of, and his unclean spirit, and he cannot get into

it; which worship is in the spirit and in the truth, which Christ the heavenly man hath set up above sixteen hundred years since. And every one that cometh into the spirit, and into the truth, are the true worshippers of the God of truth, who is a spirit; and all that are not in the spirit and truth, are in the beast's worship, (out of the spirit of God,) and in his wrath under the dragon's power. And there are many instructers that cause people to err; but there is but one spirit of truth, which leadeth into all truth; and this is the one spirit that led the prophets and apostles to give forth the scriptures; and all the instructers that are out of it, cause people to err from the spirit that the prophets and apostles were in, and so are in confusion. And there is one leader, Christ Jesus, that God hath given; and all that are not led by him, are led into the ditch, the corrupting place, and they tell them, there is no perfection here. And all the learned in Babel's confused tongues, who have the letter of the scriptures, yet follow their own spirits, (see not,) and the divination of their own brains, and use their tongues, such buildeth up Babylon again, who are not in the spirit the prophets and apostles were in, and know not the tongue of the learned, nor the scriptures of Christ, and the prophets, and the apostles; but they are as a sealed up book to them; and therefore they are raging and contending about the meanings of them, teaching their people, by their example, to do the same. G. F.

CCCVII.

My dear friends, who feel the precious truth of God, by which you are made God's free men and women, and have bought the truth, do not sell it for dross or dung, but be valiant for the truth upon the earth, you who have received God's seed into the good ground, that in this life some bring forth fifty, sixty, and a hundred fold of fruit from God's seed, to his glory, and that have received the anointing oil in your lamps from the Holy One, that they may burn and shine both night and day in your tabernacles, through which you may be lighted into the bridegroom's chamber; and the power of God has always been your keeper, and will be unto the day of salvation; which power of God is over all, yea, over the power of the devil, the waster and destroyer, who makes the world like a wilderness, and fills it with unrighteousness, death, darkness, and cruelty. Therefore let your faith stand in the power of God, which the kingdom stands in, which is a cross to the world's power, that causes persecution; which power of God is the gospel, which was before the devil was, that brought death and darkness into you; this power of God brings life and immortality to light in you, by which power you see over him that has darkened you, and before he was.

And you that are heirs of this gospel keep the holy and heavenly order of it; by which power of God you come to dig, and have found the pearl in your own field, of great price; by which power of God you come to sell all, and to purchase the field, then you have riches enough. And have salt in yourselves, that you may savour withal; and that your salt lose not its savour, through which you may be kept from under the feet of men, though they that will live godly in Christ Jesus must suffer persecution. And it is not only given you to believe in Christ, but to suffer for his name, whose name is above every name. And there is no salvation by any other name under heaven, but by the name of Jesus; whose name is a strong tower, and the righteous flee unto it, and are safe; by whose name and power (that is over all) you have been upheld through all your tribulations, sufferings, imprisonment, and spoiling of goods. And Christ Jesus, and his power, is the same to-day as he was yesterday, and so for ever. And therefore, as I said before, let your faith stand in his power; for Christ's kingdom stands not in word, but in power, and in righteousness, and in joy in the holy ghost; whose kingdom is an everlasting kingdom, and the riches in it are everlasting. Blessed are all they that are heirs and possessors of this, their minds and hearts are kept over all fading things, and the riches that have wings, that the spoiler may spoil. And therefore consider all the faithful before you, how they accounted all but as loss, dross, and dung, to the excellency of the knowledge that they had in Christ Jesus; and consider likewise the faith of the martyrs, the faith of the apostles, and primitive christians, that kept the faith and testimony of Jesus; their patience was seen. And likewise consider all the prophets of God to Enoch, how their faithfulness is made manifest; and all the rest, how they were tried by persecutors, by prisons, and by spoiling of their earthly goods and riches, but never of the heavenly goods and riches; for there the thief and spoiler could not come. And therefore mind that noble seed, that never bowed to sin and iniquity, nor the devil, but bruises his head, and destroys him and his works, that ye may all be flesh of his flesh and bone of his bone, who is your heavenly food and bread that comes down from heaven, through whom you may eat, and live by him, as he lives by the Father; and so by eating this heavenly bread that comes down from heaven, you may have everlasting life. The Lord may try you by persecution, or spoiling your outward goods which he has given you, by permitting the spoilers and persecutors come to try you, that you may come forth like gold seven times tried in the fire, (the perfection of trial,) for many are the troubles of the righteous, but the Lord will deliver out of them all; and happy are they that are tried, that they may come forth more pure than gold. And let none sell their birth-right for a mess of pot-

tage, and a piece of bread, Esau-like. And let none have their eyes wandering after their carrying away the fleece; nor look back at Sodom's judgments; for the earth is the Lord's, and the fulness thereof; and he can make the fleece grow again. And, therefore, consider the riches of Job, and the poverty of Job, and how his friends despised him in his poverty, and how they were reproved; and God increased his prosperity, and lengthened his tranquillity. And as Daniel's windows were opened towards outward Jerusalem, in the time of the informers, when he prayed to his God, as he did before in the time when they were not. And therefore should not all your windows and doors be open towards heavenly Jerusalem, your mother, that God may come in and help you against the false mother and her children. And therefore keep your meetings in the time of sufferings, as you did before, and preach the word in season, and out of season; the word, I say, that commands the clouds and storms, and was before they were. And therefore blessed are those eyes that see the sun of righteousness that never sets, the sun of righteousness that changes not; for the prophet speaks of a sun and moon that shall be turned into darkness, before the notable day of the Lord come; and where this notable day of the Lord is seen, and by whom it is seen, they see the glorious son of God, the son of righteousness, by whom were all things, who is over all things, who is the head of his people, and dwells in them, who is present with them, and who was, and will be, to all eternity; of whose kingdom there is no end, who is God over all, blessed for ever. G. F.

Kingston, the 1st of the 7th month, 1674.

CCCVIII.*

My dear friends in England, and all parts of the word; the gospel, which is the power of God, which you have received from the beginning, keep in it, and the fellowship of it; in which there is neither sect nor schism, but an everlasting fellowship, and an everlasting order; which gospel brings life and immortality to light, in every one of your hearts, and lets you see over him, that hath darkened you. Now every man and woman here, will have a testimony in their own hearts, of this order and fellowship, being heirs and inheritors of it; by which you will see over all the false orders and fellowships, that are or may be set up or made. Therefore it is good for every one to keep their habitation. For those that went in Cain's way, (as the apostles' speak of,) they envied the apostles that kept the fellowship. And Cora's way, and Balaam's way; these were them that had been great professors, that envied the apostles. For mark, it was the way of such as were of Cain, Cora, and Balaam's spirit, to oppose the power, who were

* Given forth in the time of his sickness in Worcester prison, 1674.

against Abel, and Moses, and the apostles; and so there began the apostacy, and there came up the many orders, amongst them in the apostacy. So that at last the gospel order was lost amongst them, and the government of Christ, and his worship; and the beast was then set up. And therefore now the gospel order is to be set up again, and the government of Christ Jesus, by them that be heirs of him, and of his government, who is first and the last, the beginning and the end, of the increase of whose government there is no end. Now, I say, you that be heirs of Christ, possess him, and walk in him; and as you have received him, so walk all in peace, and love, and live in his worship in the spirit and truth, which the devil is out of.

And at your general assemblies of the ministry at London, or elsewhere, examine, as it was at the first, whether all the ministers that go forth into the countries, do walk as becomes the gospel. For that you know was one end of that meeting, to prevent and take away scandal. And to examine, whether all do keep in the government of Christ Jesus, that preach him, and in the order of the gospel, and to exhort them that doth not. For the foundation is already laid, which is Christ, and his government is set up; of the increase of which there is no end. So had all these called christians, kept in his order, and government, they had not troubled themselves, and others, with so many disorders, if he had been head of their church; so if you keep in the gospel order, and government of Christ Jesus, you will keep out of the apostacy, which they have been in, and the many false orders, and governments, that they went into, and made one against another, when they went from the true; as you may see in the scriptures of truth, that it was some high Cain and Cora-like spirits that did so; for Cain was able to build a city. And Cora, that opposed the chief leader Moses, was of the princes of the people. And so these opposed (with their many orders,) the true order. And Balaam, that was able to teach a nation, and prophesy before a king, made the children of Israel to stumble by his bad counsel. These were men of esteem, these are they the world went after, these came to ride upon the people; and such as these opposed Abel, Moses, and Christ, (the leader and governor,) and his apostles, and set up the many orders, and governments, in their churches, and broke all into sects. And therefore, friends, if you keep under Christ, the governor, who governs his church in righteousness, and who is a prophet, and preacher, and keep in his gospel order; none of these can deceive you, let them come with never so fair pretences. For Christ bruises the serpent's head, who is the head of all false teachers, and false orders, that are not in his power, and is the first and last; and therefore, keep in his power, and in the unity of his spirit, which is the bond of peace. Mark, the pure, holy, eternal, invisible spirit of God, is the bond of

peace. Therefore, forfeit not your bond of the Prince of princes; for if you do, you lose your life, and go into death, and into an evil spirit, and break the Prince of princes' peace, so that you lose your peace with him Christ Jesus. And therefore it concerns all, that profess themselves to be ministers, to be humble, else they are no learners of Christ; not to be harsh nor high minded, but walk as examples amongst God's flock, and not to be lords over God's inheritance; but let him be Lord whose right it is, &c.

And you have known the manner of my life, the best part of thirty years, since I went forth, and forsook all things; I sought not myself, I sought you and his glory that sent me; and when I turned you to him, that is able to save you, I left you to him: and my travels have been great, in hungers and colds, when there were few, for the first six or seven years, that I often lay in woods and commons in the night; that many times it was as a by-word, that I would not come into houses, and lie in their beds. And the prisons have been made my home a great part of my time, and in danger of my life, and in jeopardy daily. And amongst you I have made myself of no reputation, to keep the truth up in reputation, as you all very well know it, that be in the fear of God. With the low, I made myself low; and with the weak and feeble, I was as one with them, and condescended to all conditions, for the Lord had fitted me so before he sent me forth; and so I passed through great sufferings in my body, as you have been sensible. And few at the first took care for the establishing men and women's meetings, though they were generally owned when they understood them: but the everlasting God, that sent me forth by his everlasting power, first to declare his everlasting gospel, and then after people had received the gospel, I was moved to go through the nation, to advise them to set up the men's meetings, and the women's, many of which were set up; and I was moved to write to other places, for them to do the like, that kept the power. And this was the end, that all that had received the gospel, might be possessors of it, and of the gospel order, which is heavenly; and that all that had received Christ Jesus, might so walk in him, and possess his government in the church, who are members of him the heavenly head. And so men and women being heirs of Christ, they are heirs of him, and of his government: so that men and women may be both possessors of this government; and men and women being heirs of this gospel, might inherit it. Then men and women are heirs of the order of the gospel, which is from heaven, and not by man, nor of man; which is an everlasting order, which is from the power of God; for the gospel is called, the everlasting gospel. So that all now in the restoration by Christ Jesus, into the image of God, may be helps-meet in holiness and righteousness, as Adam and Eve were in,

before they fell; for in the church of Christ, where he is head, there is his gospel, and his order, and his government; there is his power felt in every one's heart, and there are these offices of admonishing, rebuking, exhorting, reproving, amongst them that are convinced, and converted, by them that are in the power; for there are several states. So they that would not have people to be admonished, that go under the name of truth, and yet go into sin and wickedness, those are out of the gospel order, and government of Christ Jesus, and of a loose mind themselves, and would be up themselves, and lords. But that spirit is for judgment, for it is out of the power of God, and out of the spirit, in which is the fellowship. G. F.

CCCIX.

Friends,—Seek the peace of all men; which peace is in Christ, which is a peace that the world cannot take away. And blessed are the peacemakers, that make peace among the brethren and people; these shall have a blessing from the Lord, the king of peace; but wo be unto them that cause strife and offence. And all walk in the righteousness of Christ the Lord, over your own righteousness, and do, and act, and speak in his righteousness; then you act, and do, and speak, and walk in that, in which you have peace, and then God will delight in you, and you will be loved of him, for he loveth the righteous.

And let it be below any of God's people to raise an evil report on his people, or any others, or to give both their ears to any one's report of his people or matter, till they have heard both parties; so that righteousness, and truth, and judgment, may be kept up, and not fall. And in your men and women's meetings, you are in and about the Lord's business, and not your own; and therefore let the Lord be in your eyes, that all of you his presence, and power, and wisdom, and judgment may receive, to do, and act, and speak in. And this keeps all in his fear, to be careful of their words and doings, and keeps all solid, and virtuous, and sober; and then whatsoever is of a good report, and is decent and comely, and whatsoever is virtuous, and tends to virtue, and is lovely, that to follow after and cherish. And here your eyes are kept open, to see that nothing be lacking, and that you stand in that which shall never fall, in the power, and spirit, and seed Christ, who is the sure foundation, and the rock of ages. G. F.

CCCX.

Friends,—In every thing give thanks to the Lord; for from him every good thing you do receive; for the apostle saith, 1 Thess. v. 18. 'In

every thing give thanks: for this is the will of God in Jesus Christ concerning you;' and they that do not obey this doctrine, do not do the will of God in Christ Jesus. And the apostle saith, 'Every creature of God is good, and nothing to be refused, if it be received with thanksgiving,' &c. 1 Tim. iv. 4. And David saith, 'At midnight I will rise to give thee thanks, because of thy righteous judgments.' Psalm cxix. 62. And David saith, 'O give thanks unto the Lord, for it is good, because his mercy endureth for ever.' Psalm cxviii. 1. So the Lord is worthy of all the thanks and praises, through Jesus Christ, who created all by Jesus Christ, to his glory and honour for evermore. G. F.

CCCXL.—*For the men and women's meetings in Barbadoes.*

Dear Friends,—Let all things be done in love, and in the spirit of Christ, which is the spirit of the lamb, that must have the victory; for patience runneth the race, and hath the crown. And keep down rough Esau's spirit, for that will not let the Jew inward pass the king's highway. And therefore quench nothing that is good; but keep in the love of God, that is shed in your hearts, and every one keep to your own springs, and at your own breast, and feel your own bread in your own house (from heaven.) And strive not for mastery, but let Christ be the master, who is the wisdom of God, and your wisdom, and righteousness, and sanctification, and justification, and you to dwell in humility and love, that will bear all things; and that is not easily provoked, and envieth not: if your love is not in this love, it is not the love of God. Though you may be convinced of the truth; but they are happy that do obey the truth of what they are convinced; and if they do not, they will lose the days of their innocency and simplicity. And know the birth that is freeborn, which can give the cheek to the smiter; for there is a birth of the mortal seed, and there is a birth of the immortal seed, by the word of God, that liveth and abideth for ever; which latter hath a habitation that is for ever. And take heed, friends, in laying open one another's weakness; but if any one has any thing to say, let them speak to the person concerned; and if they will not hear, take two or three more, before they are brought into public. This is the order of the head Christ, to his body, his church. And if any report be upon any, let them speak to the parties that are concerned; for the report may be false: and the Lord saith, 'Thou shalt not raise a false report upon my people.' So in this you will have a care one of another, for one another's good, preferring one another in the truth. And so let the true brotherly love continue, and kindness, affableness, and courteousness, and whatsoever is decent, comely, and of a good report in the eyes of God, and the hearts of all good men, that follow after;

and so, that in your men and women's meetings, nothing may be seen of the old leaven, of the old malice, nor of the old man, nor his deeds, nor his old image, nor his old bottle be drunk of, nor his sour grapes eaten of; for if you do, it will set your teeth on edge, one against another. But mind the royal seed, Christ Jesus, that makes all things new, that new and living way, a new man, after God and his image: so children of the new covenant, having the new leaven, that leavens up into the love of God, which edifies the body, of which Christ is head; and new bottles, full of new wine from Christ the vine; the new wine which makes all your hearts glad to God and Christ, and one in another. So here is the new heart, the new spirit, the new life, in which the living God is served. And therefore, this is the word of the Lord God to you all, 'Let this new way, new covenant, new man, new leaven, new wine, new life, show forth its fruits in the new life, from the new man. So that the fruits of the old may not appear, and that the bond of peace, in the unity of the spirit, may be kept amongst you. So keep in this unity of the spirit, which is the bond of peace; and none to break their peace, and go into the ill behaviour; for that is out of the spirit of God and Christ, which is meek, gentle, &c. So that the Lord God of your lives may be glorified in you all, and above all, who is over all, God blessed for ever and ever. G. F.

London, the 15th of the 3d month.

CCCXII.

All Friends that are in the power of God, and in his spirit; through this spirit you pray unto God, and ask in the name of Christ Jesus, (which all true prayers are to be in,) and the true singing and rejoicing are to be in the spirit, and the true preaching and ministry are to be in the spirit; for the saints were made able ministers of the spirit, and not of the letter.

Now when a minister, in the spirit of the living God, does minister spiritual and heavenly things, they that receive them, receive them with joy in the assembly; now he that is a minister of the spirit, and ministers spiritual things, if they that receive them, receive them in sincerity, with joy and gladness, and rejoice in the receiving of them, whilst the other is ministering them, he that is a minister of the spirit, does not judge such; but rejoices in them that do receive them, and praises God for the same.

And so likewise they that do sing in the spirit do reach to the spirit in others, whereby they have a sense that it proceedeth from the spirit; for at the hearing of the speech of the true minister, there is joy to all that seek and thirst after righteousness; for the preaching the gospel

is the glad-tidings, the joyful news, and is a comfort both to soul, body, and spirit, to all that receive it in integrity and sincerity, and they cannot but rejoice at the sound of the power, where it is received; and they that preach in this cannot judge such as rejoice in the spirit and power, and in their souls praise God when they hear the sound of it.

Oh! the everlasting gospel, the everlasting power of God, which is liberty, where this is heard (the sound of it,) which is the liberty to the spirit, to the soul, to the creature; if a creature should praise God in his soul, in his spirit, in the very hearing of the sound of this glorious gospel, or make a joyful melody; the minister of the spirit, who preaches the glorious gospel, cannot judge such for that, and say it is a confused noise; for that is the minister of the letter that so judges, who may gather up parcels of the letter, and make a song of that, or preachment of that, to which the gospel ministry of the spirit is the savour of death unto death, and of life unto life.

And concerning praying in the spirit; which 'spirit makes intercession to God, with sighs and groans that cannot be uttered.' Now where this spirit is prayed in, (which all true prayer is to be in,) it makes intercession through the veils, through the clouds and thick darkness, by the invisible power, to the invisible God; and this prayer being made in an assembly to the throne of grace, there the assembly (in their spirits) join in this spirit, and do make intercession, and do enter through the veils, clouds, and thick darkness to the throne of grace. And if some of these should praise God in a joyful sound with their souls and spirits, can he that prays in the spirit, and makes intercession therein, judge them that groan in the spirit, and feel the intercession to the throne of grace? No, he cannot; for he feels a unity in the spirit; and in case that some do groan and sigh, when another is praying in the spirit, that makes the intercession easy in the invisible spirit, to the invisible God, and throne of his grace; which the spirit of God operating in the assembly, makes some to sigh and groan, being sensible of their wants; and the power has awakened such; therefore can any judge such that pray in the power and spirit, that has awakened them? Nay, but hears them, and is glad where it stirs; and so having the mind of the Lord, and makes intercession to him by his spirit, who hears the sighs of the needy, and groans of the oppressed, he cannot judge such. And therefore they that do judge such sighers, prayers, and such who make a joyful melody, (from the word dwelling in their hearts,) they who judge such, are not in the spirit that makes intercession; and that which is contrary is to be reproved and admonished in private, by them that are in the spirit of God, lest they pluck up the wheat and tares together, and make a confusion in the church;

for God is not the author of confusion, but of peace and good order. But that spirit which is high and lofty, and can form a praise by words, and pray in his own spirit, will judge such sighing, groaning, praising, and singing, as before; but that exalted spirit is to be cut down with the sword of the spirit. For if any should sigh, or groan, or rejoice, or make a joyful sound, when another is praying in the spirit of God, and ministering in the spirit, spiritual things; this the spirit of error cannot bear, but swells, and breaks out into confusion and disorder, which, (as I said before,) is to be cut down with the sword of the spirit; for he denies the effect of true prayer, and the spirit of prayer, which makes intercession, who hath, or would have, no feeling of the effects of true prayer; but that which is formal, and in the imitation, that makes many to groan and sigh, who are burdened with that spirit; yea, many tender ones. And therefore all are to keep low before the Lord, in the humility, in the spirit and power; out of the imagination, imitation, and self-exaltation. And so keep in the unity of the spirit, which is the bond of peace; yea, the bond of the Prince of princes' peace. Here the gospel of peace is known, and the peace of God, which passes all understanding; which is the King of kings, and Lord of lords, and Prince of princes' peace, who saith, 'In me you have peace;' and all are bound by the spirit of God to keep his peace; and all his believers, and faithful ones, and true christians, are bound to keep it amongst themselves, and in all their assemblies (his church) which he is the head of. G. F.

Worcester Jail, the 14th of the 9th month, 1674.

CCCXIII.

Friends, All that are sensible of the power of God, and have received it, which is immortal and everlasting, live in it, and grow up in it; for the power of God is over the power of the devil; which power of God is the gospel, and it is called the cross of Christ. And therefore all ye men and women, that have received the gospel, the power of God, and come to be heirs of it, take your possessions of the same; and in it keep your men and women's meetings, in your possession of the gospel, the power of God. Herein is the holy, heavenly, and powerful order, which is everlasting, and will have no end; and this order of the gospel, which is the power of God, is over all the orders in the world, and before they were, whether Jews, Gentiles, or apostate Christians. For the apostle saith, in Gal. i. 11, 12. 'Now I certify you brethren, (to wit, the church,) that the gospel which was preached of me, was not after man; for I neither received it of man, neither was I taught it, but by the revelation of Jesus.' So I can declare to you all, in the presence of the Lord, that the gospel, which is the power of God, I neither received of man,

neither was I taught it, but by the revelation of Jesus Christ. And all you that have received the same power, (to wit, the gospel,) and are possessors of it, can testify, that the gospel, the power of God, is neither by man, nor of man; though some men and women, in their carnal wisdom, may oppose it; but as Peter saith, 1 Pet. i. 11, 12. 'the gospel by the holy ghost, sent down from heaven,' was it which was preached to the churches then, and so it is now.

And therefore, all you that have received it, this heavenly and everlasting power of God, the heavenly dignity, keep in your possessions of it, being heirs of it, and in the holy order of it, and walk, as becomes the gospel, and let your conversation be according to it, as the saints, and the churches were in the primitive times; for Christ that redeemed his people out of their vain conversation, and purchased them with his blood, and is become the head of the church, the heavenly and spiritual man, has given them a heavenly and spiritual possession and order to walk in, and to keep in, which is the heavenly, and eternal, and everlasting unity and fellowship; to wit, in the everlasting gospel, the power of God, which I am not ashamed of, of the gospel of Christ; for it is the power of God unto salvation, to every one that believes. Rom. i. 16.

And the cross of Christ is the everlasting power of God: so no longer do you keep in fellowship, but as you keep in the cross of Christ; for the enemy to the cross of Christ is the mind that runs into outward and earthly things, and sets up another god, to wit, their belly; and another glory, to wit, their shame; and therefore it is called the mystery of the fellowship of the cross of Christ, which is the power of God. So this fellowship is not of man, nor by man; for it is in the everlasting power of God.

And therefore, forsake not the fellowship, and the assembling of yourselves together in it, as the manner of some is, and was; but exhort one another, and so much the more, because ye see that the day draweth nigh more and more unto you; for if there be a sinning wilfully, after that ye have received the knowledge of the truth, there remains no more sacrifice for sin, but a fearful looking for judgment, and for indignation, which shall devour the adversaries.

And therefore, keep in the new and living way, which is prepared for all the true believers, as you may see in Heb. x. 20. And 'exhort one another daily, while it is called to-day;' mark, while it is called to-day; for thou mayst lose the harvest day, and be hardened before to-morrow; and 'lest any of you be hardened, through the deceitfulness of sin;' and this was the practice of the church, that was in the light, power, and spirit of God, as in Heb. iii. And in Titus, see how the apostle admonishes him, who was in the power of God, to exhort and rebuke, with all authority; and so forth, after he had showed him how

the grace of God, which bringeth salvation, appeareth to all men, which taught the saints how to live, &c. and they that went from it were to be rebuked, and others exhorted to it. Tit. ii. 11.

And also he instructs Timothy, who was in the power of God, to exhort the church; and likewise that the scriptures, which were given forth by the inspiration of God, were profitable for doctrine, to reprove instruct, and correct in righteousness, that the man of God may be perfect, thoroughly furnished to all good works; mark, the man of God, not the man of the world, that denies perfection; and they that have the spirit of God, that gave forth the scriptures, do the same. 2 Tim. iii. 16, 17. And they that were to exhort, were to be an example in word and conversation, in love, in spirit, in faith, and in pureness; such were to give attendance to exhortation, and to doctrine, and still are, as you may see in 1 Tim. xii. 12. And Peter saith to the church in the primitive times, which ought to be the practice of the church of Christ now, 'As every man hath received the gift, even so let him minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracle of God; if any man minister, let him do it as of the ability which God giveth;' mark, God giveth, and not man, or as God hath ministered to him, 'that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen.' 1 Pet. iv. And the apostle saith 'To every one of us is given grace according to the measure of the gift of Christ; for there is one God and Father of all, which is above all, and through all, and in you all.' So every one, now as then, is to mind him that is in them all, who is above all, and his gift, and the measure of grace, the gift of Christ; for it will teach them, and bring their salvation; and through the measure of the gift of grace they grow up to a perfect man, and to the measure of the stature of the fulness of Christ, as may be seen Eph. iv.

And as God hath dealt to every man a measure of faith, in the faith they should walk, which gives them victory and access to God, which purifies their hearts; with which they please God. And the apostle said to the church then, which is to be the practice of the true church now, that according to the grace that was given, 'whether we prophesy, let us prophesy according to the proportion of faith;' or any office, let us wait on the office; 'or, he that teacheth, on teaching; and he that ministereth, on ministering; or, he that exhorteth, on exhortation; and he that distributeth, let him do it with simplicity,' &c. And 'he that showeth mercy, with cheerfulness;' as you may see, Rom. xii. So all this is to be done, in the faith, and according to the measure of the grace given to every one; so that all may be done in the faith according to the measure of grace given to every one, so that all may be done

in the faith from one spirit, which the manifestation of is given to every one to profit withal; by which spirit they are all baptized into one body, which Christ the heavenly spiritual man is the head of. So all members, from the eye to the foot, are serviceable in the body, in the grace of God, who are joined together by the spirit of God, and to Christ their head, from whom they receive nourishment; for the spirit of God does distribute to every one severally, as he will, and so are all made to drink, (mark to drink,) into one spirit; in which they have all fellowship in the heavenly drinking of the spiritual drink, and eating of the spiritual bread that comes down from heaven. Therefore every man and woman's eye must be lifted up to heaven, and minds, and thirsts, and desires, and hearts, and the soul that hungers, and the needy that sighs, and the poor that groans, for this bread that comes down from heaven; and the spiritual drink, and so they may have the spiritual bread in their own houses, and heavenly water in their own cisterns, with which they have to refresh themselves and others. So here may all eat and drink to the praise and the glory of God, for all drink into one spirit. And as they eat of the bread that comes down from heaven, then they can say the scripture is fulfilled; 'All eyes are lifted up unto thee, thou opens with thy hand;' to wit, thy power; 'and thou fillest with thy blessings;' and then with their souls, hearts, and spirits, minds, and lips, they will show forth his praise, in praising God, the Creator, who is in all, over all, through all, and above all.

And therefore, in the power and name of Jesus, in whose name you were gathered, keep you meetings, your men's and women's meetings, that in the power you may be kept in the holy unity, and holy order, in diligence, in the church of God, and in his business, and affairs, admonishing, exhorting, rebuking such as talk, and do not walk accordingly: such as profess, and do not possess: and such as are the sayers, and are not the doers. So that every one's life and conversation may be as becomes the gospel of our Lord Jesus Christ, the heavenly man, and keep in the unity of the spirit, which is the bond of the Prince of princes' peace: which, if you break, you forfeit your riches in your estate and inheritance of life.

And some men may say, man must have the power and superiority over the woman, because God says, 'The man must rule over his wife; and that man is not of the woman, but the woman is of the man.' Indeed, after man fell, that command was; but before man fell there was no such command; for they were both meet-helps, and they were both to have dominion over all that God made. And as the apostle saith, 'for as the woman is of the man,' his next words are, 'so is the man also by the woman; but all things are of God.' And so the apostle clears his own words; and so as man and woman are restored again, by

Christ up into the image of God, they both have dominion again in the righteousness and holiness, and are helps-meet, as before they fell. So then the man is not without the woman, neither the woman without the man in the Lord. He that hath an ear to hear, let him hear. But there are some dark spirits that say, that for women to meet together to worship God, apart from the men, is monstrous and ridiculous. But this dark spirit has not defined what worship is; for if a company of women should meet together, and some of these women should kneel down, and lift up their hands and eyes to God, and pray to God, or praise God, as John would have fallen down to the angel, this is worship. And if the dark spirit calls this monstrous and ridiculous, because men are not with them, then it will follow, it will be monstrous and ridiculous to pray to God, or to worship God, except men be with them. Therefore, with the spirit of God, all may see what confusion this dark spirit is running into, that is against women's meetings, and that women must not worship God apart from the men, and calls it monstrous and ridiculous; but from their own monstrous spirit, their own ridiculousness is manifest. For you may see in the scripture what worship was, and what worship is; such as were not to worship idols, they were not to lift up their hands nor eyes to them, nor to fall down to them, but to worship God, and to bow down to him, and to lift up their hands and eyes to him; for all men and women must lift up their eyes, hands, hearts, and spirits to the Lord, and to bow to him, and worship him; and ought in all their meetings, that gather in the name of Jesus, to wait upon the Lord for wisdom, counsel, and understanding, that by it they may be ordered and directed in his holy service and business, in his holy church, which Christ is the holy head of, as they are directed and ordered by the Lord's power and wisdom, to praise, and magnify, and glorify him, with thanksgiving, both in your men's and women's meetings, and all other meetings, in the name of Jesus Christ, for he is in the midst of them, their prophet, priest, teacher, shepherd, bishop, and counsellor, opening with his heavenly power, feeding with his heavenly food, counselling with his heavenly counsel, sanctifying them, to present them to the holy God without spot, overseeing them with his holy power and spirit; that God may have the praise and the glory through Jesus Christ, in all, and through all, who is blessed for ever.

So Friends are not to meet like a company of people about town or parish business, neither in their men's nor women's meetings, but to wait upon the Lord; and feeling his power, and spirit to lead them, and order them to his glory; that so whatsoever they may do, they may do it to the praise and glory of God, and in unity in the faith, and in the spirit, and in fellowship in the order of the gospel; and the devil and his instruments cannot get into this gospel, which is the power of

God; and that makes him rage; and he would not have the woman to have a share in it, (who first deceived the woman, and now would again,) nor the men neither. Nor he cannot get into the worship of God, which is in spirit and truth, which the devil is out of; and therefore keep your possessions in the power of God, and your habitations there within, and in Christ Jesus, who bruises the head of the serpent, who is the head of all false orders, and disorders, and has made the world like a wilderness, and he in his instruments is against the order of the gospel, and the power of God, that men and women should be in the possession of, and the dignity thereof. And this many spoke evil of in the apostles' days, and so they do now; but the power stands, and the order of it over his head, and his instruments; and Christ is the same to-day as yesterday, and so for ever; and of the increase of his government there is no end. So all that be heirs of Christ, and of his power and righteousness are heirs of his government; and they see there is no end of the increase of it.

And you may see how the apostle, after he had convinced people, he brought them into the order of the gospel; and the Jews after they came out of Egypt, they were brought into the order of the law of God. And as the christians come to believe in Christ, then they are to come into the order of the gospel.

So as I was first moved of the Lord God, to go up and down the nation to preach the gospel, then after the Lord moved me to go up and down, to exhort and to write, that all people might come into the possession of the gospel, (and the order of it,) which is the power of God, which was before the devil was; which is not of man, nor by man and his word; by which all things are upheld and ordered to the glory of God. And Christ is a priest after the order of Melchizedeck. So you may see there was a heavenly order in the power and spirit of Christ's priesthood, as there was of Aaron's; of whose order Christ came not.

And the apostle saith to the church, 'Let all things be done decently, and in order.' And this order was in the power of God, the gospel, 1 Cor. xiv. where all decency is. And the apostle saith, 'Though he was absent in the flesh, yet he was present with them in the spirit, rejoicing and beholding their order;' to wit, the churches' order, and their steadfastness in Christ. 'And as you have received Christ Jesus the Lord, so walk in him.'

So this was the spiritual order of the gospel, which the apostle in spirit beheld, and does admonish them unto; in whom their walking should be; to wit, in Christ, the spiritual heavenly man; and not to walk in old Adam, who was without this spiritual heavenly gospel order; which is the duty of all true christians, to walk in Christ and

his gospel order. And it is said in Psalm xxxvii. 23. 'The steps of a good man are ordered by the Lord;' and that is, by his power and spirit.

And in Psalm l. 'To him that ordereth his conversation aright will I show forth the salvation of God;' 'and whoso offereth praises, glorifies me,' saith the Lord. So they that offer up praises by the spirit, glorify God, which all must keep to, and not quench it. And all whose conversation is ordered aright, it is by the power of God, the gospel; for they are kept by the power of God unto the day of salvation; and this is the right order, and everlasting order, which all must keep and walk in; by which all conversations must be ordered aright, that all may see their salvation, Christ Jesus, who is the head of the church, and who see and receive him, have life everlasting, and through him they have peace with God. So all in him live, and meet, in whom you have life, and a peace that is everlasting, that none can take away; which peace is not this world's peace.

And also the whole church of Christ, which are the believers in the light, children of the light, living stones, that make up the spiritual household; over which house Christ is the head; all such believers, men and women, are a chosen generation, a royal priesthood, a holy nation, a peculiar people, that they should show forth the virtue of Christ, that hath called them out of darkness into his marvellous light.

So into him the life, to wit, Christ Jesus, by whom the world was made, here in him they know their election before the world began. So a royal priesthood, Christ's church is called, offering up spiritual sacrifices to God, who is a spirit; and this royal priesthood has a high priest, made higher than the heavens, to wit, Christ Jesus; and this royal priesthood is not after the order of Aaron, whose order was proved by his rod's bearing fruit, laid over night in the tabernacle, and in the morning brought forth fruit; but your order is proved by your rods' budding, and bringing forth fruit, in the morning of God's day, which are the fruits of the spirit; through which spirit you come to offer according to your order, which is in the power of God, the gospel, the spiritual sacrifices, the first fruits of the spirit to God, who is a spirit; according to your order (as I said before) of the gospel, the power of God. For the Jew outward was to offer the first fruits of the earth, according to the order of Aaron; but according to the order of the gospel, you (both men and women) are to offer the first fruits of the spirit to God, who is a spirit, over all, blessed for ever. And show how the Lord has blest you in your spiritual fruits, and how you have been captives, in spiritual Egypt, and how you were redeemed. Much more I might write concerning these things but they are hard to be uttered, or to be borne; for there has so much strife and foolishness entered into the minds of people, and a want of the stillness and quietness in the pure spirit of

God, in which things are revealed that have been veiled; in which things are opened that have been hid, and uncovered that have been covered. But wait all in the diligence, in the holy life, by which the holy things are seen and received, in which the holy unity and fellowship is. So no more but my love. G. F.

CCCXIV.—*To all my dear Friends, elect and precious, in America.*

Stand fast in the faith which Christ Jesus is the author of, by his heavenly ensign, in your heavenly armour, and your feet shod with the preparation of the heavenly gospel of peace, and your heads preserved with the helmet of salvation, and your hearts fenced with the breastplate of righteousness, and so stand feeling and seeing God's banner of love over your heads, manifesting that you are the good ground, that God's seed hath taken root downward in, and springs upward in, and brings forth fruits in some sixty, and some an hundred fold in this life, to the praise and glory of God, always beholding the sun of righteousness, that never sets, ruling the supernatural day, of which you are children, and the persecutor's sun, (which rises and sets again,) the heat of it cannot scorch your blade, which it may do that seed that grows on the stony ground.

And therefore, be valiant for God's truth upon the earth, and fear him, that can break their fetters, their jails, and their bonds in sunder, and can make your fleece to grow again, after the wolves have torn the wool from your backs; for the rod of the wicked shall not be always upon the backs of the righteous.

And therefore mind Christ, who is the first and last, who bruises the head of him who is the head of all persecutors, to wit, the devil.

And consider how all the faithful in all ages suffered, from righteous Abel to just Lot, and the children of Israel by Pharaoh, and the true prophets by the false, and Christ and the apostles by the vagabond professing Jews, (out of the possession,) and what rejoicing it was to them to suffer for the Lord Jesus, and how it was given unto them, not only to believe, but also to suffer; so it was the gift of God to them not only to believe, but to suffer, and to bear them up in their sufferings.

And consider how all the martyrs and saints have suffered since the apostles' days, by the heathens and false Christians; and so there is no new thing under the sun.

And therefore, keep your meetings in the name of Jesus, whose name is above every name, in whose name you have salvation; and be valiant for God's truth upon the earth, and sound his name abroad, and keep in the truth, and give no just occasion to the adversary; for the lamb must have the victory. And keep in the Lord's power, that is over all,

and in his peaceable truth, in which you will seek the good and eternal welfare and salvation of all people.

And the prophet Isaiah speaking of Christ, says, 'In all their afflictions he was afflicted, and the angel of his presence saved them;' so all Friends feel the Lord in all your afflictions.

And the apostle saith, 'We ourselves glory in you, (to wit, in the churches of God,) for your patience and faith in all your persecutions and tribulations that you endure.'

So here you may see the saints are one another's joy in the Lord, who doth uphold them in all their persecutions, tribulations, and sufferings; and therefore look over the devil, that is out of truth, that makes to suffer, to Christ, who bruises his head; and in Christ, who is first and last, in him have you rest, life, and peace.

And you see, by faith, 'Moses chose rather to suffer afflictions with the people of God, than to enjoy the pleasures of sin for a season.'

So by faith, 'he esteemed the reproaches of Christ greater riches than the treasures in Egypt.'

And by faith, 'Moses forsook Egypt, nor fearing the wrath of the king, for he endured, as seeing him who is invisible;' and so by faith God's people now forsake spiritual Egypt.

And by faith 'the mouths of the lions were stopped;' and by faith they endured tortures, not accepting deliverance that they might obtain a better resurrection; and by faith they underwent all the cruel mockings, scornings, bonds, and imprisonments; and by faith they underwent stoning and sawing asunder, and were tempted and slain with the sword; and they wandered about in sheep-skins and goat-skins, being destitute, afflicted, and tormented; of whom the world was not worthy,' &c.

Now all these lived in the one faith, by which they saw him who was invisible; which is the faith of God's elect now, (which Christ Jesus is the author and finisher of,) which faith upholds his people now, as it did then, against the persecutors in days and ages past.

And hold fast the hope which anchors the soul, which is sure and steadfast, that you may float above the world's sea; for your anchor holds sure and steadfast in the bottom, let the winds, storms, and raging waves rise never so high. And your star is fixed, by which you may steer to the eternal land of rest, and kingdom of God. So, no more, but my love to you all. G. F.

Swarthmore in Lancashire, the 12th of the 12th month, 1675.

CCCXV.—*To Friends in Barbadoes.*

Dear Friends,—To whom is my love in the holy truth; my desire is,

that you may all be valiant for it, against all deceit, that the camp of God may be kept clean; and all may be faithful in your testimonies of light and life, against all those things which have come up in this night of apostacy from the light, life, and power of God. So look at the Lord and his eternal power, which has brought you out of the night of apostacy, to his eternal praise, and his power hath preserved you to this day. The Lord with his glorious power was with us in all our assemblies, at this Yearly Meeting; he hath the dominion, and over all evil spirits gave dominion to his people. Glory to his name for ever. Amen.

Great persecutions are in most counties in England, and many are imprisoned in many places, and their goods spoiled. And we had a very large Yearly Meeting here, and very peaceable and quiet. And the Lord's power and presence was richly manifest in our meetings, and the Lord wonderfully supports Friends in all their trials and sufferings, and Friends generally are in much love and unity one with another.

Now, friends, we desire that at your Quarterly Meeting, you may write over an epistle to the Yearly Meeting in London, of the affairs of the church of Christ, and the prosperity, and the spreading of his truth there; for we had a large epistle from the Half-Year Meeting in Ireland, which declares, that Friends were all in unity there; and likewise an account was given from Scotland, that Friends were in unity there; and likewise an epistle was read in our Yearly Meeting here, from the Yearly Meeting in Holland, which gives an account, that Friends are in love and unity there; and in Friesland, Germany, and other places; but at Embden and Dantzick, they are under great persecution; and we have lately a new meeting set up beyond Holland, who have been under much suffering and persecutions, but they stand faithful to the Lord. And at Algiers, in the Turks country, Friends there have set up a meeting amongst themselves, (who are captives,) about twenty Friends, and some other of the captives have been convinced at that meeting.

And one Thomas Tilby, a captive Friend, hath a testimony for God, and speaks there among them; and their patrons, or masters, let them meet; and one of their masters spoke to a Friend, as he was going to a meeting, and thought he had been going to a public tippling house, and he stopped him, and asked him whither he was going? and he told him, to worship the great God; and he said it was well, and let him go; and some of the Turks said, they had some among them of their people, that would not buy stolen goods. I have written a large epistle to them to encourage them, and that they might preach the gospel abroad in those parts, both in their words, lives, and conversations; and this meeting there, among the Turks, may be of great service.

And now, friends, all be careful of God's glory, and seek the good one of another; and strive all to be of one mind and heart, and that the peace and gentle wisdom of God may order you all. And be courteous, and kind, and tender-hearted one to another; and so the Lord God Almighty, in his holy spirit, preserve you all in unity and fellowship one with another. Amen. G. F.

And Friends you may send a copy of this to the Carribee Islands, to be read in their Quarterly Meetings; and you may read it in your own.

CCCXVI.

Dear Friends,—All that feel the life, and power, and spirit of the living God, who are made alive by Christ Jesus, the living, heavenly, and spiritual man; and so are come to feed upon the heavenly and spiritual things, which Christ your shepherd directs you to, according to your capacity, age, and growth; and so to know him that God has sent to feed you, above all the feeders that men have sent. Therefore, look unto him, who with his net, (which is his power,) hath gathered you out of this great sea, the world. And now, do not build like the fools upon the sand of the sea-shore; but upon the rock and foundation, which is Christ the life, that will stand over death, tempests, winds, and storms; and so looking unto Jesus, that is your saviour, that has saved you out of the flood of destruction, who is the author of your faith; by which faith you may walk upon the world's sea, looking unto him that will finish it; and so in truth you can say, faith is your victory; this is your victory, even your faith, that Jesus has been the author of, the heavenly and spiritual man. And faith comes by hearing of the word, by which all things were made and created, and by which all things are upheld, which lives, and abides, and endures for ever; which word was in the beginning with God, and God was the word; which word became flesh, and dwelt among us, who beheld his glory, the glory as of the only begotten son of God, who is risen, whom you come now to hear and see, and not only so, but come to be made partakers of his glory, and of his resurrection from the dead. So blessed are they, and you, that come to have part in the first resurrection, that on you the second death may have no power; and such as do, they know a dying to sin here, and putting off the body of sin and death, and a crucifying the old man, with his affections and lusts; and a putting him off, and to be dead from the rudiments of the world: and so they that 'die with Christ, shall live with him;' and they that are risen with Christ, can never touch, taste, nor handle the doctrines, commandments, and dead rudiments of men of the world. But let such put on the new man, which (after the image of God) is created in righteousness and holiness; and

such come to live in Christ, and walk in him, and have their part or lot in the first resurrection, in Christ Jesus, and the second death hath no power over them: but they live in him, that hath power over death, hell, and the grave, (and over the devil, and the power of death,) Christ Jesus, who was before he was, the first and last. But they that will not believe in Christ the resurrection and the life, are for condemnation with the devil, hell, and death, which are to be cast into the lake of fire; and over such the second death hath power. And therefore, all that come out of death, and partake of the first resurrection, and know that they have been dead in sins and trespasses, and are quickened by Christ Jesus, and know a living here in Christ, and a dying here with Christ, while upon the earth, (for John spake it whilst he was upon the earth,) the 'second death shall have no power over them;' and they that do not, the second death hath power over them, which (as I said before) must be cast into the lake of fire, that burns with brimstone; and such have not the blessing, (as they in the first resurrection,) but the curse, wo, and misery. And therefore all you who are the first-fruits to God, in the resurrection by Jesus Christ, and who know him, the resurrection and the life, and are translated from darkness to light, and into the kingdom of his dear son, that stands in righteousness and holiness, and joy in the holy ghost; that you may show forth righteous and holy fruits, so that you may glorify God, the Father of our Lord Jesus Christ; and may be as lights to the dark world, and salt to season the unsavoury. For every sacrifice, which was offered up to God, was to be seasoned with salt; so every sacrifice now that is to be offered up to God, must be seasoned, and made savoury with this heavenly salt of his heavenly spirit, so that all may give a good savour to him, and be as a sweet smelling sacrifice to the pure holy God, that made all to his glory. And you cannot bring forth this holy, righteous, and pure fruit unto God, but as you abide in Christ Jesus, the truth, who did descend and ascend far above all principalities, thrones, and dominions, that he might have the pre-eminence above all, and that ye in him might live above all unto God. And so every one of you that has received Christ Jesus the Lord over all, in him (who is your Lord) walk, who is the amen; and there all the living can praise God together; and the living gather in the name of Jesus, the name of him who was dead, and is alive again, and lives for evermore, who is the first and last. And here you all know, that there is no salvation in any other name under the whole heaven, but in the name of Jesus; who is a priest made higher than the heavens. So in his name keep your meetings, in whom you have salvation; and these are the true meetings, and true gatherings, who feel Jesus Christ in the midst of them, their prophet, their counsellor, their leader, their light and life, their way and their truth, their shepherd, that laid down

his life for them, that has bought you, his sheep, who feeds you in his pastures of life; and your heavenly bishop, to oversee you, that you do not go astray again from God. And so it is through him you overcome, and he that overcomes shall go no more forth out of his fold, out of his pastures, who shall sit down in the heavenly places in Christ Jesus, who is your priest, that offered up himself for you, and sacrifices for you, and makes you holy and clean, that he may present you blameless up to the holy and pure God; and here you come to witness and know him in his offices, by his light, spirit, and power; and all your men's and women's meetings, in the power of God, which was before the devil and his power was, in the holy order of the gospel keep them, you being heirs of the everlasting gospel, the everlasting power of God, that will last for ever; a joyful gospel, a joyful order, a comfortable gospel, so a comfortable order, a glorious gospel, and glorious order. So in this everlasting gospel, the power of God, in which you have everlasting fellowship and dominion over all sin and wickedness, unrighteousness, unholiness, and all that is bad whatsoever, you have dominion over, in the gospel, the power of God, yea, over the devil. And this gospel may every one testify unto, and to the order of it, that it is not of man, nor by man, neither is it received but by the revelation of Jesus Christ, sent down from heaven, which all the believers, that have part in the first resurrection, live, walk, and keep in the order of this gospel; and so have power to admonish, exhort, reprove, and rebuke, with all authority, such as talk of Christ, and do not walk in him; such as profess him, and do not possess him; such as live not in the religion that was set up above sixteen hundred years since; such as profess Christ the way, and walk not in the way, the truth, and the life, all such talkers, and not walkers, are dishonourers of God, and cause his holy name to be blasphemed among such as make no profession. And therefore, all Friends that know that you are alive to God, by Jesus Christ, and know your translation from death to Christ the life, and from darkness to Christ the light; so that you may all come now to be helps-meet in your restoration by Christ Jesus, into the image of God, and his righteousness and holiness, that man and woman were in before they fell: for before they fell they were meet-helps to subdue the earth, they had both power over all that God made, while they kept in the image of God, and his righteousness and holiness; and so all that God made was blest and good to them; and so none can renew up into the righteousness and image of God, but Christ Jesus. And therefore, I say, in him live and walk, and keep his gospel-fellowship and order; so that men and women may be meet-helps, in the distinct men and women's meetings, one unto another in the gospel, the power of God, in the restoration, as man and woman was in before they fell: so if the men have any

thing to communicate unto the women, or the women any thing to the men, in the righteousness, and wisdom, and power of God, in the gospel order, in which the heavenly fellowship, unity, and order are kept, they may, as brethren and sisters. So here is the foundation of our meetings; and our men and women's meetings are testified unto by the spirit of the everlasting God, that the foundation of them is Christ, of the increase of his righteous, glorious, and spiritual government and peace there is no end; nor of the glorious, everlasting, heavenly unity and order of his heavenly gospel, which the spiritual and heavenly minds keep and walk in accordingly, which is not of man, nor by man; so man has no glory, but God and Christ alone, who is almighty, omnipotent, immortal, everlasting, and eternal, and dwells in the light, blessed for ever, the inexpressible God.

And so all keep the unity of his eternal spirit, which is the eternal bond of your heavenly and eternal peace, of your King of kings, Lord of lords, and Prince of princes' peace, Amen.

All Friends be faithful in the Lord's power, and in his spirit, to the Lord God and his truth, that is over all, and will keep you over all, as you all do live and walk in it, to the glory of God, and bring forth fruits that are heavenly to his praise. So live in the possession of life eternal, which was before death. And so in this power of Christ, nothing can get between you and the Lord, your everlasting home. So with my love. G. F.

Swarthmore, the 10th month, 1675.

CCCXVII.—*To all the elect and chosen of God in Christ Jesus, before the foundation of the world.*

Friends and brethren,—It lies upon me from the Lord to write unto you these following lines. First, I was sent out by the Lord God, in his eternal light and power, to preach the word of life, which was before the word of death, and to turn people to the light, which was before darkness and the power of it, that all might be reconciled to God, by the word; and that all might believe in the light, which is the life in Christ the word, and so become children of the light, and to know Christ the author of their faith; and their faith to stand in him, who is the author and finisher of it; and to turn people to the spirit, which they had quenched, vexed, and grieved, and rebelled against; that in that holy spirit, they might see before the spirit of error was; and that in the spirit they may know God and Christ, and the scriptures, which were given forth from it; and that in the same spirit, they might all have fellowship one with another, and with the Father and son; and so to preach the everlasting gospel, the power of God, (which was be-

fore the devil was,) that brings life and immortality to light, in all that do receive it, that they might see over him that had darkened them. Which gospel I received not of man, nor by man, but of the Lord Jesus Christ, by his holy spirit sent down from heaven. And so after I had received this, and preached it, and many thousands were come into it, in several places of the nation, then by the same power, and spirit, and light, I was moved to advise, to the setting up the men's Monthly and Quarterly Meetings, and the women's meetings. So that all in the power of God, the gospel, which was before the devil was; and in the light, which was before darkness was, and all in the holy spirit, before the unholy spirit was. That they might be all in their possessions of the light, spirit, and power of God; and therein to keep this heavenly order of the gospel, being heirs of Christ, and of his government; of the increase of which there is no end. Which gospel order is over all the orders of Adam in the fall, or amongst the apostates from that gospel the apostles were in, and will stand, (the power of God, the gospel,) when they are gone. So that all the heirs of life and grace, and heirs of the gospel, might be in their possession, and keep in the power which was before the fall was; and into this no apostacy can come. So here in this power of the gospel, all have their liberty, and all have unity, and all have liberty in the spirit, and unity in the light, and unity in the faith, that Jesus Christ is the author of. So that all may see him and his government, which is over the government of Adam in the fall; for he was before old Adam was, and will be when he is gone. And so that all might be in the possession of Christ, and as they have received him, so to walk in him, the heavenly and spiritual man; of the increase of whose government there is no end; but there will be an end of old Adam's.

Now, friends, whosoever shall come, under what pretence soever, to alter these meetings, or to deny or speak against the men and women's meetings, it is the spirit of confusion and opposition, which would be seeming to do something, yet its work is to disquiet the simple minds; and it is the very same spirit with John Perrot's; and mark his end, and their end, and such as join with it. For it is against the power of God, in which the order is established, and the eternal spirit and light, in which the men and women's meetings were set up; in which all things should be established, and are fastened, in the light which was before darkness was, and in the power of God, before the devil was, and in the holy spirit, before the unclean spirit was, and will stand when he is gone. Therefore, in it keep your possessions in the power of God, and in his light and spirit, that you may know the mountain of the Lord established above all mountains. And they are none but loose spirits, and such as tend to looseness, that stand against the men and women's

meetings, though it may come under pretence to set up a better way; or, under pretence only to alter them to another day; and, it may be, pretend their fear of the corruption of observing a day. All this is but from a corrupt spirit of darkness, which God will blast; for we put no holiness in the usual and constant days of Monthly and Quarterly Meetings. For I would have them all to know, that they who are heirs of the gospel, and of Christ Jesus, are redeemed out of the vain observation of days, and out of the Jewish and apostate christians' holy days, to God by Christ, who made all days, and every thing good, and their eyes are to the supernatural day of Christ; and they are the children of this day.

And that is a creeping spirit, that would go to alter the usual and constant meeting days, under pretence to prevent people from the corruptions of observing a constant day, or under a pretence of keeping people out of a form, and so would father their deceit upon God. For they who are in the possession of the power, by which all true forms and all things are upheld, (which word and power gives form and being to all things,) and all they that are in it, are above all such things, and judge all such dark spirits. And they that are in the observation of days, are not heirs of the power, nor of Christ, who was before days were, and such cannot sit in the heavenly places in Christ Jesus, to do his churches' business. So, I say, that after people were turned to the light, power, and spirit of God; and they all come into the light, power, and spirit of God; all such are to make up the men and women's meetings; and in it to feel the wisdom of God, by which all things were made and created, and with it to be ordered, and to order all things to God's glory: so that wisdom may be justified of her children.

Now concerning laying all marriages before the men and women's meetings. Some have darkly objected, this is not as was in the beginning. Whereas in the beginning we were but few in number, and could not presently be so sensible of the service of them, as when grown more numerous, and a body of people; but in the beginning there was a care things might be kept clear: for, in 1653, several Friends came to me, concerning marriage, and to know what they should do in that case. And I waited upon the Lord, and saw in his eternal light, that all that did marry, they should lay it before some faithful Friends, in the wisdom of God, that they might see into it. These were my words then, as in a paper of mine, given forth that year, may be seen.

And afterwards I was moved to go round the nation, to advise to the setting up the men and women's meetings, and to write to those places where I could not go: that all the faithful might keep their meetings in the power of God, and in it be settled, and established: and that all marriages might be laid before the men and women's meetings, who

were in the wisdom of God, and in the possession of his gospel order, who had the care of the church of Christ's business, that they in the wisdom of God might look into it, and see that they were clear from all other persons, &c.

And therefore now that pretence is generally taken away from all, they cannot say now, that they cannot tell where to find a meeting of the faithful, to lay their marriages before them, before they declare it in the common public meetings. Now that the men and women's meetings are settled in the power of God, to look after the churches' affairs; for all know where they may be found at certain days, times, and places, to lay it before them. And they that go together in the truth and power of God, will be willing to lay their marriages before them that are in the same truth and power of God: so that all things may be done in truth, love, and unity, and pureness, clearness, and holiness, to the praise and glory of God. And all, whosoever they be, that oppose this good order, are loose spirits, out of the power of God; and their work tends to looseness, and to draw into a loose liberty, under a deceitful pretence of keeping people out of forms.

So the same power and spirit, that directed all marriages to be laid before the faithful, at the first, when there were but few Friends, in many parts of the nations, and no men's nor women's meetings: I say, the same power of God that did convince Friends at the first, the same power and spirit directed to the setting up the men's and women's meetings, that they might be in the possession of the gospel, and its order. And the same power and spirit of God set up our order for marriages in our men's and women's meetings: and that all are to speak first to their parents, and have their consent, before they engage the affections of the children; and this order is settled by the power of God, in the men and women's meetings. For some formerly did speak to neither father nor mother, till they had drawn out and entangled the affections of the daughter; and that brought great troubles and discontent upon the parents, and among Friends. And therefore this is to be inquired into, in the men and women's meetings, where their marriages are to be spoken of. So as Friends come to truth, which the devil is out of, and to the power of God, which was before the devil was; all being heirs of life, and the gospel, and heirs of Christ; I say, take your possession of life, and come into the order of life, and into the order of the gospel, and then you will have a witness in yourselves, and will say with me, our order is not of man, nor by man, but by Jesus Christ, and his gospel; and of his government, of the increase of which there is no end. And so all be faithful, keeping in your possessions, and in your inheritance, in that where no apostacy can come: for I must tell you, here is the same spirit stirring, if it could prevail, that would lay

waste God's heritage, and bring you out of your possessions, that it might rule over you: but if you keep your possessions of the gospel order, the power of God in Christ Jesus, you will rule over it, being in and upon the foundation of God, that stands sure; though some earthly loose spirits it may draw after them. But mark the end of it; for the power remains, and will remain, and the seed reigns over the head of all such false spirits, and orders, and governments, that are not set up by Jesus Christ, and it will grind them to pieces: that is the word of the Lord God to you, let whoever will oppose it; for the power was before they were, and will stand when they are gone. For all our men and women's meetings, which are set up by the power and spirit of God, these meetings are for the practice of religion, and to see that all that do profess truth, do practise it and walk in it. And all such as are against them, are begetters of people into talking, and not walking, and of saying, but not doing; and such always were judged by all them that walked in the truth, and in the pure religion, that is undefiled before God, that kept and keeps from the spots of the world. And all such are never like to prosper, that are against the practice of the pure religion.

And therefore, as I said before, live in the possession of the gospel and its order, the power of God, which was before the devil was, or the apostacy either; and know his government, of the increase of which there is no end, who is set up from everlasting to everlasting, the Amen.

And live in love and unity one with another; for that edifies the body of Christ, and that is it, which will bear all things; and in the patience run the race, and have the crown, and keep in the meekness of the Lamb, that will have the victory.

And such opposers as cry against forms, and prescriptions, and edicts of men, they are the most in it themselves this day, and gather into a separation, by prescriptions and subscriptions; and under a pretence of crying against such things, oppose the power, and them that are in the possession of it. But the power will blast them, and make them to wither, like the grass and corn on the house-top, as it did John Perrot and his company; to whom it was the word of the Lord then, and so it is to these now; and the word lives, and abides, and endures for ever.

So with my love in the Lord Jesus Christ to you all, in whom is my labour and travail for your eternal good and settlement upon the eternal rock. Amen. Farewell. G. F.

Let this be read in the men and women's meetings, when Friends are assembled together.

Swarthmore, the 12th of the 12th month, 1675.

CCCXVIII.

All dear friends and brethren, keep up your testimony in the light, power, and spirit of God, for the worship, that Christ set up above sixteen hundred years since, in the spirit and truth, (which truth the devil is out of, who is an unclean spirit,) which is a worship that cannot be shaken. And keep up your testimony, against the anti-christian ministry, that is inwardly ravened from the spirit of God, and the light of Christ, and his anti-christian tithes, and maintenance, which he hath set up, by that inwardly ravening spirit, who hath ravened from the spirit of Christ, who said, 'Freely you have received, freely give;' and Christ's ministers coveted no man's silver, nor gold, nor apparel. And keep up your testimony in the power of Christ, for the church that is made of living stones, (which he is the head of,) who are the first-born written in heaven, a spiritual household, a royal priesthood, that offer up spiritual sacrifices. So that every one may have something to offer from the spirit to God, who are of the church that is in God; gathered by the power and spirit of Christ to him; who feed on the bread that comes down from heaven; and drink of the heavenly wine, and so become flesh of his flesh, and bone of his bone, and sit together in the heavenly places in Christ Jesus; who is the heavenly and spiritual head of his church, which is written in heaven, &c. And also keep your testimony, for your pure and undefiled religion, &c. and for the wisdom that is above, &c. And keep your testimony for the cross of Christ, which is the power of God, by which the world is crucified to you, and you to the world. And you that were dead, and are risen with Christ, keep your testimony for those things, that you have sought, and have found, and received from above, (those heavenly things,) where Christ sits, at the right hand of God.

And likewise, keep your testimony for the new and living way, Christ Jesus; and likewise for the light of Christ, which you believe in, and become children of the light and of the day.

And keep your testimony for your men and women's meetings, in the power of God, by which you are gathered out of the apostacy, and over it, into the everlasting gospel order, as was in the apostles' days. Which gospel order is not of man, nor by man; but by Christ, the spiritual man.

And all ye that are ministers of this gospel, help and encourage all those women in their meetings, that labour in the gospel; and the women may in the same power of God (the gospel) help and assist you. So that you may be helps-meet together, in the restoration by Christ, in his glorious gospel and order, who never fell, nor changed, nor will

change. So that all the plants that God hath planted, may flourish, bud, and spring, and bring forth fruit, to the praise and glory of God, in his power. And this gospel of Christ Jesus, is everlasting, and holy, and glorious; which you all, that feel it, are heirs of; which hath brought life and immortality to light in you; which gospel, the power of God, was before the devil was, that had darkened you. Now, in this power of God, the gospel, is all your comfort, and glad tidings; and an everlasting joy, in this everlasting gospel; and an everlasting possession and comfort, in the everlasting order, which is the gospel of Christ Jesus, who is the first and last, the spiritual heavenly man; his spiritual and heavenly order, for his spiritual and heavenly ones to keep and walk in.

And, friends, keep your testimony against the world's vain ways, words, fashions, customs, and worships, as you did at first, and to your proper, sound, plain language.

And, friends, keep your testimony to the Lord in all your sufferings and afflictions; for by the testimony of Jesus, and the blood of the Lamb, did and do the saints overcome; and the testimony of Jesus is the spirit of prophecy; by which they see him that gives them their victory; and they feel him that suffered for them; and in all their sufferings and afflictions, he suffers with them, and is afflicted with them; who is able to save to the uttermost, and to help and succour you in all distresses; who is blessed for ever. Amen.

And, friends, keep your testimony (who are children of the new covenant, and are taught of God; in whose hearts God hath written his law, and put it in your minds) for your counsellor and leader, which God hath given you; and for your prophet, which God hath raised up, whom you ought to hear; and for your shepherd, that God has given, who laid down his life for you, who hath redeemed you from the world's hireling shepherds, and feeds you in his pasture of life, and brings you to rest in his fold. And keep your testimony for Christ, your priest, who is made higher than the heavens, who laid down his life for you, and sanctified you, and presents you to God, without spot or wrinkle; who is holy, harmless, and separate from sinners. And so keep your testimony for your heavenly spiritual bishop, Christ Jesus, who is the bishop of your souls, who doth oversee you with his light, power, and spirit.

And keep your testimony, for the sufferings and resurrection of Jesus Christ; for they that suffer with him, shall reign with him. But they that shuffle, and flee in the time of persecution, and deny him before men, such he will deny, or be ashamed of, before his heavenly Father. Who deny him, or are ashamed of him, before earthly men, such fear the wrath of men, more than the wrath of God; and such are the stony

ground, whose blade is scorched up by the heat of persecution; but the good seed sown in the good ground, that brings forth thirty, sixty, and a hundred fold in this life.

And keep your testimony for your unity in the faith, that gives you victory; and your fellowship and unity in the spirit, which is the bond of the Prince of princes, King of kings, and Lord of lords' peace. Amen.

G. F.

CCCXIX.—*To Friends in Nevis, and the Carribee Islands.*

Dear friends,—To you all in Nevis, and the Carribee Islands thereabouts, I have seen a letter from some of you, wherein I understand that there has been some scruple concerning watching, or sending forth watchmen in your own way.

Truly, friends, this I declare to you, that it is a great mercy of the Lord, to subject the governor's mind so much by his power and truth, that he will permit you to watch in your own way, without carrying arms, which is a very civil thing, and to be taken notice of. For could Friends obtain the same in Jamaica, and other places, they would willingly have done it, and did proffer themselves to do it to the governors. But because they would not bring swords and guns, and other arms, to watch against the Spaniards, as they pretended, their standing fine was about 17*s.* each man's neglect, but they took often 30*s.* worth for it, and tied some of them neck and heels besides, till the blood hath come forth at their mouth, nose, and ears. And this I have seen upon record, who freely proffered to watch in their own way, but it would not be accepted. And in other places it hath been the same.

And now as for watching in itself: Do not you watch your plantations against thieves in the night? And are not common watches set to discover thieves in the towns, or house-breakers, or such as might wickedly fire houses? Such civil things we were subject to, and do submit ourselves, for conscience' sake, unto every such ordinance of man, which are for the punishment of evil doers, and for the praise of them that do well.

Now those evil doers that may rob your plantations, or houses, you complain to the magistrates, for the punishment of them, though you cannot swear against them; or if the Indians come to rob your plantations, or houses, you complain to the magistrates for the punishment of such evil doers, to stop them, which magistrates are for the praise of them that do well. So this watching is for the preventing thieves and murderers, and stopping burning of houses. So we do submit to every such ordinance of men for the Lord's sake; for the apostle exhorted to

submission, whether it be to the king, as supreme, or governors, as unto them that are sent by him, for the punishing of the evil doers, and for the praise of them that do well; for so it is the will of God, that with well doing you might put to silence the ignorance of foolish men, as free, not using your liberty for a cloak of maliciousness, but as servants of God; so that justice, and truth, and righteousness may be set upon the unrighteousness, and unjust, not using this liberty for a cloak of unrighteousness to any one, but as servants in the righteousness of the righteous God, as you may see in 1 Peter ii. 13. and in Titus iii. 1. 'Put them in mind to obey magistrates, and to be ready to every good work.' Mark, 'every good work,' that is against the evil, as drunkenness, murder, whoredom, these and all manner of uncleanness; so far we can obey them, in the Lord's power and truth, as they act against the evil, and that which dishonours God; and if they act against the good, or if they would compel us to those things, which are matter of conscience in us towards God, we resist not, but suffer under them. For rulers are not to be a terror to the good workers, but to the evil; and wilt thou then not be afraid of the power? Do that which is good, and thou shalt have praise of the same; for he is a minister of God to thee for good, for he should keep down the evil. But if thou dost that which is evil, be afraid; for he beareth not the sword in vain; for he is a minister of God to revenge and execute wrath upon him that doth evil. So he is the revenger and executioner of the wrath upon the evil doer, as God hath placed him, upon the adulterer, and him that steals or kills, and bears false witness, &c. But when the magistrate turns his sword backward upon the just and righteous, then he abuses his power, and therein the just suffer under him. And therefore such have been warned by the just, as you may see through the scriptures. So you are not to be the revengers, but he is the revenger; and to that power that executes the revenge, and brings the sword upon the adulterer, murderer, thief, false witness, and other evil doers, we must be subject to that power, and own that power, not only for wrath, but for conscience' sake; which is for the punishment of the evil doers, and the praise of them that do well. For if any should come to burn your house, or rob you, or come to ravish your wives or daughters, or a company should come to fire a city or town, or come to kill people; do not you watch against all such actions? And will you not watch against such evil things in the power of God in your own way? You cannot but discover such things to the magistrates, who are to punish such things; and therefore the watch is kept and set to discover such to the magistrate, that they may be punished; and if he does it not, he bears his sword in vain. So if thou watches thy own plantation against thieves, in thy own way, which thou art desired, for the good of thy-

self and neighbours, against such as would burn thy plantation, and thy neighbour's, and destroy and rob you, wilt not thou discover this to the magistrates, to punish such evil doers, who are set for the punishing of the evil doers, and executing wrath upon them, and for the praise of them that do well? Surely yes.

And for this cause we pay tribute to them, and give Cæsar his due, that we may live a godly and peaceable life under them, as they are God's ministers attending upon this very thing, to wit, the punishing of the evil doers, and the praise of them that do well; for the law was not made for the righteous, but for the sinner and disobedient, which is good in its place. Now if they do not do their duty, we are clear in giving them their tribute or customs; I say, if they do not do their duty to keep down evil doers, and be for the praise of them that do well, God Almighty will turn against them. But if the magistrate would have all, both God's due, and Cæsar's too, that we cannot give; for God must have his worship, his praise, his honour, and his due; and Cæsar must have his due, his earthly custom and tribute; and so herein, we render unto God the things which are God's, and unto Cæsar the things which are his. And whereas some may say, that the apostle would not eat flesh, lest he should offend his brother, that was upon a religious account; and not to give offence to the magistrate, who is set for the punishing of the evil doers, and for the praise of them that do well.

And whereas the apostle saith, Col. ii. 'Wherefore if you be dead with Christ, from the rudiments of the world; why, as though living in the world, are ye subject to ordinances, touch not, taste not, handle not, which all are to perish with the using, after the commandments and doctrines of men?' Now these ordinances, these doctrines, these commandments, were concerning religion and worship; and that was another thing, where the apostle saith, 'Be subject to every ordinance of man, for the Lord's sake; for the punishment of evil doers.' 1 Pet. ii. 13. For this was for the Lord's sake, which was for the praise of them that do well, and for the punishment of the evil doer. So he makes a distinction here.

And you know that masters of ships, and Friends, have their watches all night long, and they watch to preserve the ship, and to prevent any enemy, or hurts that might come to the ship, by passengers, or otherwise.

And Christ came in the fourth watch of the night, walking on the sea, &c. And Peter was in the ship, and his disciples, as you may see in Matt. xiv. and in Mark vi. 48.

And Simon Peter had part of the ship, as you may see in Luke v. And so it was that James and John, sons of Zebedee, were partners with Simon.

And Christ saith, (Luke xii. 38, 39.) speaking of his coming, and exhorting to watch, 'If he, (to wit, the master,) should come in the second or third watch, and find them watching, blessed are those servants.' So this watching was for Christ, and against sin and evil in their own hearts. And then he brings a comparison, 'And this know, that if the good man of the house,' said he, 'had known what hour the thief would come, he would have watched, and not suffered his house to be broken up,' &c.

And so here is the good man's watching against sin and evil without, and the spoiler and thief without, whom the magistrate is to revenge, and to lay his sword upon. And here is also a watching against sin and evil within, and a waiting to receive Christ the Lord at his coming.

And as there is a shutting the outward doors, to keep out the murderers and the thieves, and a bolting and locking of them out. So there is a shutting up, and locking the door of the heart, to keep out the adulterer and murderer, and all that is deceitful, from coming within, into the heart.

And, friends, the priests and professors used to bring this scripture, 'You must be subject to every ordinance of man for the Lord's sake;' to the end that we should pay them their maintenance, and hold up their worship.

And when the magistrates brought that scripture for these ends, we could not obey them in these things, nor touch, nor taste their ordinances, doctrines, nor commandments. But to be subject to every ordinance of man for the Lord's sake; which was for the punishment of evil doers; as drunkards, thieves, murderers, adulterers, and such like, and to keep down such evil doers, and that we might live a godly and peaceable life under them; which was for the praise of them that do well; this we always owned, and were subject to, and watched against, and declared against in our own way, and laid such actors and actions before the magistrates, for them to punish, and keep down with their power, which is their sword of justice; but if they would compel us to things that we could not do, contrary to our conscience, for the Lord's sake, we suffered for it.

So where Friends have the government, as in Rhode Island, and that province, Friends were willing to watch, in their own way, and they made a law, that none should be compelled to take arms.

So Friends have always proffered the magistrates, though they could not join with them in carrying arms, swords, and pistols; yet to watch in their own way against the evil doer.

And this they have proffered in Barbadoes, as I have heard, to discover, if negroes should rise up to burn plantations, or steal, or do any hurt, or other Indians invading their land.

And so if the foreign Indians should come to steal your goods, or to

kill; for you to be left to your freedom to watch in your own way, and to discover to the magistrate such as would destroy your lives or plantations, or steal, let them come from at home, or come from abroad, such evil doers the magistrate is to punish, who is for the praise of them that do well. So that you may live and lead a godly and peaceable life under them. And you that are righteous, you watching, discovering and declaring against such evil doers, and things, you clear yourselves, and demonstrate that your testimony is against such things. And if the magistrates should be evilly inclined, and God should bring the evil doers as a rod upon them; yet you are clear in your testimony, that knows truth, and are in your duty, and in your obedience. And for this cause he has his tribute, and his custom, and his due, and double honour, if he rules well; and God has his praise, and his honour; and in that power and truth of God, which is against untruth, and the power of darkness; and in the light which is against evil; and in the life, which is against death, you discover the bad to him, for him to punish them upon true evidence; and if he does not do it, it will lie upon him.

And if he be a praise to the evil, and a discouragement to the good, then the Lord will deal with him; and though to such, for conscience, and for the Lord's sake, we cannot be subject to the evil, but rather suffer thereby, and are subject to that which punishes and keeps down the evil, and are glad of it. And we desire that justice were uppermost in all magistrates, that they would hear Friends at their yea or nay, that do come to them, and discover to them the evil, and that they might see what they should do, and what they should not do. So Friends may discover all that which is evil, which comes to devour and destroy, both within and without, both within the island and without, to them that should keep it down.

And so, in the Lord's everlasting power, in which freedom is and dominion, the Lord God Almighty keep you in his power and life, in the gospel, which brings life and immortality to light in you, that you may see over the devil that had darkened you, and kept you in a separation from God: so that by his gospel, the power of God, which was before the devil was, and will be when he is gone, who was the author of strife; that in that power you may all freely approach to God, and in it feel nothing betwixt you and the Lord of hindering your passage unto him. So that in this gospel, the power of God, in which life and immortality are brought to light, you may keep and feel your everlasting fellowship and order of the gospel; which is not of man, nor by man.

So my love to all Friends in all those parts, as though I named them: and be at peace one with another; neither judge one another about such things, but live in love, which doth edify. And in the

power of God, that your hearts, and souls, and minds, may unite together in it; and all to walk as becomes the gospel: and let your lives and conversations preach, that with a measure of the spirit of God you may reach to that of God in all; so that his name may be glorified, and he honoured, in your bringing forth much heavenly spiritual fruit, from the heavenly seed, that Christ the heavenly seeds-man hath sown in your hearts; that so a hundred fold of holiness, righteousness, godliness, virtue, and piety, from this heavenly seed, you may bring forth and increase in this life-time, and in the world to come reap life everlasting.

And give no occasion to your adversaries, neither in your lives nor words; but that you may all serve God in the new life, showing forth that you are new men, and that you are renewed in the image of God, and that you are born again of the immortal heavenly seed, by the eternal everlasting word, that lives, and abides, and endures for ever. And that you do feed upon the heavenly milk and bread from above, and that your conversation is in heaven, and that you are clothed with the fine heavenly linen, which is the righteousness of saints, which is Christ's (the heavenly and spiritual man's) livery; by which his servants are known by his badge of righteousness, and distinguished from all the servants of old Adam, Egypt, Sodom, and Babylon, with their badge of unrighteousness.

And so be valiant for God's truth upon the earth, and spread it abroad; preach Christ and his kingdom, his light, his grace, his truth to men; that all should walk in it; and his dreadful day upon all the talkers of God, Christ, his prophets, and apostles' words, that do not walk in the same power, spirit and life, grace and truth, as they walked in.

I say, preach this to the magistrates, and amongst the heathen men, and show yourselves to be quickened (by Christ) who have been dead in sins and trespasses; but that you are now made alive by him; and so show forth his light, life, and truth, and that you are awakened to righteousness; and therefore show it forth to them that are asleep in the unrighteousness: so that the Lord's glory, and righteous power, truth, light, and life, may flow over all, to his glory over all, for ever. Amen.

And much I could write to you concerning these things, but I have not been very well; but, blessed be the Lord God, his everlasting seed is over all, which reigns from everlasting to everlasting, and my life is in it.

And therefore, stand and live in the Lord's name and power, which is against all manner of unrighteousness; and in the light, which is against darkness, and all the works thereof; and in the life, which is

against death, and over death, and all the actors of it; and in the truth, that is over all evil, and against all the doers thereof, within and without. And so, that in the light, life, power, and truth of God, and in his holy spirit, you may live in fellowship, and in the unity of the spirit, which is your bond of peace; yea, even of the Prince of princes' peace; which the world cannot take away from you. G. F.

Swarthmore, the 5th of the 9th month.

CCCXX.—*An encouragement to all the faithful women's meetings in the world, who assemble together in the fear of God, for the service of the truth. Wherein they may see how the holy men encouraged the holy women, both in the time of the law, and in the time of the gospel; though selfish and unholy men may seek to discourage them. But go on in the name and power of Christ, and prosper.*

Friends,—You may read in the old world, how one family after another, till Noah's time, served the Lord God. And then from Noah, Abraham, Isaac, and Jacob, and their wives, and after Moses and Aaron had brought the children of Israel out of Egypt, and that they were come to be a great people, Moses said, 'I would all the Lord's people were prophets.' Numb. xi. 29. And when a young man said unto Moses, 'Eldad and Medad do prophesy in the camp;' and he would have had Moses to forbid them: but Moses answered and said unto him again, 'Would to God all the Lord's people were prophets, and that the Lord would put his spirit upon them.'

So Moses here, (who was captain, governor, and judge over Israel,) was far from restraining any from prophesying in the camp, but reproved his envy that would have had him forbid them; and did moreover encourage them, by saying, 'I would to God all the Lord's people were prophets:' and surely all the Lord's people are made up of both men and women.

And the Lord having given his law to the children of Israel, which was holy, just and good, the Lord said, 'I have poured out my spirit upon the house of Israel: so that by this spirit, they might understand his law, which was spiritual.' Ezek. xxxix. 29.

Now in the time of the law, there were the assemblies of the women; for all the women that were wise of heart, did work with their hands about those holy things which God had commanded.

And all the women whose hearts stirred them up in wisdom, these women wrought about those holy things that belonged to the tabernacle and sanctuary; as you may see in Exod. xxxv.

And likewise the assemblies of the women, in the 38th chapter, and

of the women's assembling at the door of the tabernacle of the congregation; and in the margin it is said, they assembled by troops.

Now, here you may see, that the women were in the work and service of God, as well as the men; and they had their assemblies. For God had poured out his spirit upon the house of Israel, to give them an understanding, both men and women, to do that, and make those things which God had commanded, which were called holy things; which were but figures and shadows of the substance, Christ Jesus, the holy one.

Now Moses and Aaron, and the seventy elders, did not say to those assemblies of the women, we can do our work ourselves, and you are more fit to be at home to wash the dishes; or such-like expressions; but they did encourage them in the work and service of God, in those things which God had commanded them in the time of the law.

For God having poured his spirit on the house of Israel, to give them an understanding, to do those things which God had commanded them; by which spirit their hearts were stirred up to do God's work, both males and females.

And in the time of the law, the women were to offer up sacrifices and offerings, as well as the men, upon God's altar; as you may see, Hannah when she brought Samuel, and offered him up to the Lord, she brought him to the house of the Lord in Shiloh, and when she brought him, she took up with her three bullocks, besides flour and wine: so see how she paid her vows to the Lord, and offered up her sacrifices upon God's altar. And other places might be shown of the women's offerings and sacrifices.

And you may see Hannah's fervent zeal to God, and what a large speech she made in magnifying and exalting the Lord, in 1 Sam. 1st and 2d chapters.

And so you may see, the offerings and sacrifices of the women were accepted upon God's altar, as well as the men's.

But the hire of a whore was not to be brought into the house of God for any vow, for it was an abomination to the Lord. Deut. xxiii. 10.

Now Hannah's husband, and the other women's husbands, that offered up their offerings upon God's altar, were not offended at them, nor did they say, their offerings were enough for them both; but every one was to offer up their peace-offerings and thanksgiving-offerings themselves, and other offerings.

So here you may see the service and work of the women, and how serviceable the women were in their assemblies in the time of the law, about the tabernacle and holy things, and how the women offered upon God's altar, as well as the men; they had their liberty. But the hire

of the whore was to be kept out of God's house, and not to be offered up upon God's altar.

So you may see man and woman were meet-helps in paradise, before the fall; and death reigned from Adam till Moses, and after Moses received the law from God, which went over death, (and sin that brought it,) who saw the state of man and woman in paradise: men and women in the time of the law were meet-helps again to one another, in the work and service of the holy things about the tabernacle and sanctuary, and the women had their assemblies.

And it is said, in Joel ii. and in Acts ii. 'that the Lord would pour out of his spirit upon all flesh in the last days or times.'

So this spirit being poured upon all flesh in the christian times, sons and daughters, handmaids and servants, old men and young men, that by the spirit of God, all these might have his visions, prophecies and dreams: and this is his spirit, by which all should profit in the things that be eternal, and to serve God in the spirit, both men and women, sons and daughters, old men and young men, handmaids and servants; all offer up to God his spiritual sacrifices.

For all being dead in old earthly Adam, Christ, the heavenly Adam has tasted death for them all, and is a propitiation for the sins of the whole world, and he enlightens all, and his grace hath appeared unto all, and his spirit is poured upon all flesh, and his gospel, which is the power of God, is preached to every creature under heaven.

And now, must not all receive the grace, and believe in the light, and receive this gospel, and walk and labour in it, both men and women, sons and daughters, old men and young, servants and handmaids.

Yea, I say, the gospel being preached to all nations, and to every creature under heaven, old men and young, servants and handmaids, sons and daughters; I say, then must not all these receive this gospel, and the light and grace? and are they not all to walk in it? and to offer up their spiritual sacrifices upon the heavenly altar, in the new covenant, and to walk in the new and living way; and all to receive the light of Christ, which enlightens all; and to become children of light, and to feel the blood of Christ to cleanse them from all sin, which they have in old Adam.

So as the women were to offer, in the old covenant, and in the time of the law, upon the outward altar, their offerings; and God poured out his spirit upon the house of Israel, that they might understand, and do what he commanded them: at which time they had the assemblies of the women, which were not forbidden.

So now, in the time of the gospel, and the day of Christ, which enlightens all, and in the time of his grace, which hath appeared unto

all men, to teach them, and to bring their salvation; and in the time of his gospel preached to every creature, and in the time of his pouring out of his spirit upon all flesh, that they might understand, and walk, and live in his gospel, and by his spirit offer up their spiritual sacrifices.

So, in this the time and day of Christ, the captain of our salvation, must not all these labour in the gospel, and in the word, and in the grace, and in the light, and know and do God and Christ's work and service about his heavenly tabernacle and sanctuary? Hath not every one their service that are enlightened? And his grace, that hath appeared unto them, are they not stewards of it? And must not they have their assemblies of the women in the time of the gospel, and of the new covenant, and in the time of grace, and light, and life, as well as in the time of the law, and of the old covenant?

And are not all to labour in that which tends to God's glory, and praise, and honour? For which end he hath made them all, and for which end he hath redeemed them, and converted them, and translated and sanctified them, to make them vessels of his honour, and of his grace and mercies.

And so now the end of all our men's and women's meetings in the time of the gospel, (the power of Christ being the authority of them,) is, that they might all labour in his power, and in his grace, and in his spirit, and in his light, to do his service, and his business in truth and righteousness.

So the women in the time of the gospel, light, and grace, are to look into their own selves and families, and to look to the training up of their children; for they are oft-times more amongst them than the men, and may prevent many things that may fall out, and many times they may make or mar their children in their education.

So now they come to be exercised in the grace of God, and to admonish and exhort, reprove and rebuke, and to keep all their families modest, honest, virtuous, sober, and civil, and not to give liberty, nor indulge that which tends to vice, or lasciviousness, or any evil, or idleness, or slothfulness, or the fashions of the world, which pass away; and to stop all vain words, and idle talking, and stories, and tales, which are unprofitable; but rather to turn their ears to godliness, which they should be trained up and exercised in, and not to fulfil the lust of the eye; for that being satisfied, brings the pride of life, and then comes the lust of the flesh; and this is not of the Father, but of the world.

And if either men or women suffer such things, they suffer that which defiles their children and families; and therefore such things are to be reproved in families, and their children to be stopped from going into such things.

And therefore they are to have an esteem of truth and virtue above all such things, and not to indulge any such things as will draw out their minds from virtue to vice.

Now when the women are met together in the light, and in the gospel, the power of God; some are of a more large capacity and understanding than other women, and are able to inform, and instruct, and stir up others into diligence, virtue, and righteousness, and godliness, and, in the love and wisdom of God, to inform and reform their families, and to help them that be of weaker capacities and understandings in the wisdom of God, that they may be fruitful in every good work and word.

So that they may see that all their families are ordered to God's glory; and that which tends to looseness or evil, either in words, ways, or actions, that would corrupt them, either in their lives or manners, may be kept down and reproved.

So that all their children and servants may be trained up in the fear of God, in the new covenant; for among the Jews in the old covenant, they that sojourned amongst them were to keep the sabbath, and if they did eat of their sacrifice, they were to be circumcised.

And the women had their assemblies in the days of the judges and the kings; and old Ely's sons abused them, and old Ely did admonish his sons, but he did not restrain them from their wickedness; and therefore God cut off his sons, and he lost the ark of God, and the priesthood, and his own life also.

So many of you may admonish your children, but if ye do not restrain them by the help of the spirit of God, which God hath given to you, you will quench the spirit of God in you, by indulging them; so by that you will lose your spiritual offering, and your priesthood therein; and take heed if you do not lose your own lives, and your children's also; therefore mind old Ely for your example.

Now old Ely was not against the assemblies of the women, who assembled by troops, as (in the margin of the bible) you may see, 1 Sam. ii. 21, 22. though some men now-a-days may be against women's meetings or assemblies in the gospel-times, and against women's speaking or prophesying, but they are ignorant of the universal spirit, and of their service and labour to God, in his grace and gospel, and are of a narrow spirit, and are not the true servers of God themselves; for if they were, they would have all people to serve God in his power, and to keep the true religion, which is to visit the fatherless and the widows, and to keep themselves from the spots of the world.

And some there have been, that would not have the women to meet without the men; and some of them say, the women must not speak in

the church, and if they must not speak, what should they meet with them for?

But what spirit is this, that would exercise lordship over the faith of any? And what a spirit is this, that will neither suffer the women to speak amonst the men, nor to meet amongst themselves to speak?

But all this is for judgment, with that spirit that gives liberty unto all that labour in the gospel, in the light, and in the grace.

And some men and women there are that suggest, if women should meet (by themselves) in the order of the gospel, the power of God, they would be too high: but such men and women, as so suggest, are too high already, and would be ruling over men and women's possessions, and waste their own; for if they were in the power and spirit of God, they need not fear any one's getting over them. For the power and spirit of God gives liberty to all; for women are heirs of life as well as the men, and heirs of grace, and of the light of Christ Jesus, as well as the men, and so stewards of the manifold grace of God.

And they must all give an account of their stewardship, and are to be possessors of life, and light, and grace, and the gospel of Christ, and to labour in it; and to keep their liberty and freedom in it, as well as the men.

And they are believers in the light, as well as the men, and so children of the light and of the day, as well as the men.

And so the assemblies of the women, whom God hath poured out his spirit upon, are to be in the time of the gospel, as well as in the time of the law, that they may be helps-meet to the men in the time of the gospel, in the restoration, as they were in the beginning, and time of the law.

So all the women, (in all their assemblies in the time of the gospel, and of the new covenant of light, life, and grace,) are to be encouraged, as they were in the time of the law, and to be stirred up in the wisdom of God to their diligence and service of God and Christ, in his new covenant, in his gospel time, to do the Lord's business about the heavenly tabernacle, and heavenly garments, as the women were about the figure in the time of the law.

And now, you that stumble at women's meetings, had not your women many vain meetings before they were convinced, and you were not then offended at them, when they met to satisfy the flesh, and had junketing meetings to themselves; did you reprove them for such meetings?

And why should they not now meet in their conversion, in the Lord's power and spirit, to do his business, and to visit the fatherless and widows, and to keep themselves from the spots of the world, which is the practice of the pure religion, wherein the men and women may be

helps-meet in the religion that is not of the world, that keeps from the spots of the world.

But some have said, that such meetings must not be, but as business requires or occasions them. As much as to say, you must not make up the hedges till the beasts have devoured your corn; and then the parish overseers must meet together to compute the damage. And here their wisdom is seen, as if it were not more their duty to meet, to prevent bad actions that may fall out, and with the power of God to stop up gaps to prevent evil, or weak places; for when the evil is entered into, it is too late to meet then, which rather brings scandal than remedy; and therefore the labourers in the gospel, men and women, (being helps-meet,) are to see that all walk and live in the order of the gospel, and to see that nothing be lacking, then all is well. For the women in their assemblies may inform one another of the poor widows and fatherless, and in the wisdom of God may find the best way for the setting forth of their children; and to see that their children are preserved in truth, and to instruct them in the fear of the Lord.

And you may see the care of Abraham, about Isaac taking his wife; and the care of Sarah, that the son of the bondwoman should not be heir with her son, and how that he sent his servant, that spoke to the parents, before he spoke to Rebecca the daughter, concerning the message of his master Abraham, and they confessed it did proceed from the Lord, as in Gen. xxiv.

And also you may see the care of Rebecca concerning Jacob, who said, 'If Jacob take a wife of the daughters of Heth, what good will my life do me?'

And here you may see Isaac and Rebecca were helps-meet; and Isaac did not say, hold thy tongue, thou foolish woman. For Isaac exhorted Jacob, and charged him, not to take a wife of the daughters of Canaan; as you may see in Gen. xxvii.

And when Rebecca was with child, the children struggled in her womb, and she said, If it be so, why am I thus? And she went to the Lord to inquire, and the Lord said unto her, 'Two nations are in thy womb, and two manner of people, and the elder shall serve the younger,' &c. as in Gen. xxv.

So you may see, that she had recourse to the Lord, and inquired of the Lord, and he heard her and spoke to her, and she heard the Lord's voice. She is an example to all women in that condition, to ask counsel of the Lord, as she did.

And when Sarah said to Abraham, 'Cast forth the bondwoman and her son; for the son of the bondwoman shall not be heir with my son Isaac;' but this thing was grievous in Abraham's sight, because of his son Ishmael. But God said unto Abraham, 'Let it not be grievous in

thy sight, because of the lad, and because of the bondwoman; for in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called.'

Here you may see God justified this honourable woman's speaking, and her husband Abraham did according to her words, as in Gen. xxi. for the church was in Abraham's house at that time; and so Sarah spoke in the church.

And you may see the counsel of Rebecca to Jacob, and how she instructed her son, in chap xxvii, &c.

And likewise you may see Rachel and Leah their counsel to Jacob, who answered Jacob, and said unto him, 'Is there yet any portion or inheritance for us in our father's house? Are we not counted of him as strangers? For he hath sold us, and hath quite devoured also our money; for all the riches which God hath taken from our father, that is ours, and our children's; and now therefore, whatsoever God hath said unto thee, do.' This was Rachel's and Leah's counsel unto Jacob; and were not these three a church then? And did he forbid them from speaking in the church? see Gen. xxxi. 14, 15, 16.

And in Exodus i. there you may see the midwives, which feared God, did not obey king Pharaoh's command, in destroying the male children, but saved them alive.

And after that the king of Egypt sent for the midwives, and asked them, 'Why they had done so, in saving the male children?' Yet these midwives, after he had thus examined them, and re-enforced his command, yet they still disobeyed his command, and would not yield to his persecuting, murdering decree; and therefore it is said, God dealt well with the midwives.

'And it came to pass, because the midwives feared God, that he made them houses.'

And here you may see the Lord took care for these honourable women that feared him.

And do ye think that these honourable women did not meet often together, and took counsel together, to stand together, and adventure their own lives and estates to preserve the lives of those male children? Would you not say, if this were in your days, that these were bold women to answer the king after such a manner, and to disobey the king's commands thus? as in Exod. i.

And after the children of Israel came out of Egypt, and saw the destruction of Pharaoh and his host; after Moses made an end of his song, and praising of the Lord, then Miriam the prophetess, the sister of Aaron, took a timbrel in her hand, and all the women went out after her with timbrels and with dances, (mark, all the women,) and Miriam answered them, and said, 'Sing ye unto the Lord; for he hath

triumphed gloriously, the horse and his rider hath he overthrown in the sea,' &c.

Now, here you may see what an assembly there was of the women, that praised the Lord, who were instructed by Miriam the prophetess; and Moses and Aaron were not offended at them; for they were sensible of their joy, and were partakers of the deliverance and salvation, the women as well as the men; as you may see in Exod. xv.

And Deborah, a prophetess, judged Israel, and sent to Baruch and exhorted and encouraged him; and she prophesied to him that he should not have the glory of the battle; but that the Lord should sell Sisera into the hands of a woman; as you may see in Judges iv. v. chap.

Then sung Deborah and praised the Lord; and there you may see her large declaration, in praising and magnifying the name of the Lord, the whole chapter throughout; and how she said, 'Blessed be Jael above all women, the wife of Heber; blessed shall she be in the tent,' &c. And we do not read that the elders did reprove her, or bid her hold her prating; for she was filled with the power of the Lord to praise his name. Judges v.

And you may see how the apostle set forth the honourable women, and their faithfulness and constancy, who by faith received the dead, raised to life again, Heb. xi. 35.

And Hannah, who prayed in the temple before Ely, as aforesaid, who was ignorant of her condition, he reproved her, and thought she had been drunk; but she convinced him; so that at last he encouraged her, and desired the Lord to grant her petition: and when the Lord had granted it to her, you may see how this honourable woman exalts the Lord, 1 Sam. ii. 1 to the 10th.

And Ruth and Naomi, you may see what virtuous women they were, and how the women blessed the Lord on their behalf, and how they declared of the goodness of the Lord to them.

And Huldah the prophetess, who dwelt in Jerusalem, in the college, where the king sent out the priest Hilkiah, and his scribe, and others, to inquire of her. Now the Jews here did not despise communication with a woman. And she instructed the priest and the king's scribe, who came to her.

So neither king nor priest did despise this prophetess's teaching and instruction, but obeyed it, as you may see what a large sermon she preached to them, in 2 Kings, xxii. from 14 to the end.

And you may see Abigail, that honourable woman's wisdom, how she saved her family and her house from destruction. Yet she did not go to ask her husband (old churlish Nabal) at home, but she, who was innocent and wise, took it upon herself; and you may see what a brave

sermon she preached to David, who heard her patiently; and she told David, how that 'he was bound up in the bundle of life with the Lord God.' And David blessed the Lord God that she came to him, and said, 'the Lord God of Israel had sent her that day to meet him;' and said, 'Blessed be thy advice, and blessed be thou who hast kept me this day from shedding blood;' as you may read in 1 Sam. xxv. And was not this a noble and honourable act of this woman, which prevented so much evil and bloodshed, which her husband had like to have brought upon them? So David did not despise the counsel of this honourable woman, who was wiser than her husband Nabal.

And now, must not the virgins, in the time of the gospel, trim their lamps, and get oil into their own lamps, by labouring in the grace, light, and power of Christ, and keep their lamps trimmed and always burning.

In the time of the law it was Aaron the priest's office; but in the time of the gospel all the virgin minds must trim their lamps, that their lamps may burn the clearer; and to see that they have oil in their lamps from the heavenly olive tree, Christ Jesus.

And therefore, they that would not have the virgins and women to be diligent, serving the Lord in his heavenly business and service, their lamps are going out, and they are become fools, and would have others like themselves.

And the Lord sent Elijah in the time of the famine, and said unto him, 'Behold, I have commanded a widow woman to sustain thee;' and he arose, and went to Zarephath, and when he came to the gate of the city, the widow woman was gathering sticks to make a fire, to bake her a cake, who had but one handful of meal and a little oil in a cruise, and yet in faith she made the man of God a cake, though she had no more than this, that she and her son might eat and then die; but her meal wasted not, nor her cruise of oil, according to the word of the Lord; and so the Lord blessed this woman, as you may see in 1 Kings xvii.

And in the 2d of Kings and the 4th, there you may see the faith of the widow woman, and how largely she spoke unto the prophet Elisha, and how the Lord increased her stock of oil through her belief and faithfulness.

And Elisha passed unto Shunnim, where there was a great woman, and she constrained him to eat bread; and so it was, as oft as he passed by, that he turned in thither to eat bread; and she said unto her husband, 'Behold, now I perceive, that this is a holy man of God, which passes by us continually; let us make him a little chamber, I pray thee, on the wall, and let us set for him there a bed, and a table, and a stool, and a candlestick, and it shall be that when he comes to us, that he shall turn in thither.' Now to this good action of this holy woman

was her husband subject; and how she was blest afterwards for her faithfulness, and receiving of the man of God!

Now the prophet of the Lord did not despise this woman's speaking, in the time of the law.

Neither did Solomon despise the prophecy his mother taught him. Prov. xxxi.

And David said, 'The Lord gave the word, and great was the company of those that published it.' Psalm lxviii. 11.

And the king's daughter was among the honourable women. So there were the honourable women, that feared and served the Lord God, in the time of the law, and before the law.

But now there should be much more in the time of the gospel, which is preached to every creature; which gospel-light has enlightened every man that cometh into the world; and in the time of the covenant of grace, which hath appeared unto all men, to teach them, and bring their salvation. And so in the time of the gospel, light, and grace, the honourable women should be meet-helps, and fellow-labourers together in the work and service of the Lord, as man and woman was before they fell, and as they were in the time of the law.

For that honourable Deborah, which was a valiant mother in Israel, was a judge and a prophetess. Judges v.

And Jephtha's daughter, was not she a virtuous young woman? and see what a sermon she preached to her father, and said to him, 'Let me go up to the mountains to bewail my virginity:' and he said unto her, go; and she went and her companions, fellow-virgins: and she said unto her father, as thou hast opened thy mouth unto the Lord, so do unto me according to what hath proceeded out of thy mouth, forasmuch as the Lord hath taken vengeance for thee of thy enemies.

And the daughters of Israel went yearly to lament the daughter of Jephtha. Judges xi.

So here they had a Yearly Meeting upon this occasion: but the assemblies of the women about the works and services the Lord commanded, was beyond this.

And Manoah, Samson's mother, unto her the angel of the Lord appeared, and declared unto her great things, which she declared unto her husband, but her husband did not reprove her; and when her husband was in fear that they should die, then his wife encouraged him, saying, 'If the Lord were pleased to kill us, he would not have received a burnt-offering, and have showed us all these things.'

And here you may see the steadfastness of this woman's faith, beyond her husband's, as in Judges xiii.

And the woman of Tekoah, see what a sermon she preached to king David. 2 Sam. xiv.

And you may see what a large sermon the woman of the city of Abel preached unto Joab the general; she told him, she was one of them that were peaceable and faithful in Israel; and thou seekest to destroy a city and a mother of Israel; why wilt thou swallow up the inheritance of the Lord? So she convinced him and preserved the city.

And so these and such women are recorded to posterity for their wisdom, and their virtue, and zeal, and their faith, as you may see in the 2d of Samuel and the 20th.

And what think you of Esther? read her book, and see the behaviour of this virtuous honourable woman, who by her wisdom, faith, and virtue, preserved her people Israel; she was a nursing-mother to them; as you may read in the book of Esther, who kept a fast with her maidens to the Lord, and also desired Mordecai to keep a fast in Shushan. Esther iv. 16.

Now, all you careless women, that are out of God's service, and think ye have no need to be in the service and work of the Lord, hear the word of the Lord, what Isaiah says to such: 'Arise up, ye women, that are at ease; hear my voice, ye careless daughters, give ear to my speech; many days and years shall ye be troubled, ye careless women; for the vintage shall fall, and the gathering shall not come.' Nor you cannot expect it in your ease and carelessness, that neglect God's voice and speech, and are not diligent; your heavenly vintage will fall, and of it ye will have little gathering. 'Tremble, ye women, that are at ease; be troubled, ye careless ones; strip ye, make ye bare, gird sackcloth upon your loins,' &c. Isaiah xxxii. Therefore put off that careless garment, and shake off sloth, and put on diligence in the service of God.

Now, the Jews had their assemblies of mourning-women; and therefore the prophet calls for the mourning-women, and let them bewail, says he, when the Jews went into transgression.

And this was because the men and women were not diligent in his service, in the power and spirit of God, which he had poured upon them.

And Jeremiah says, 'Hear the word of the Lord, O ye women! and let your ears receive the word of his mouth, and teach your daughters wailing, and every one their neighbours lamentation.' Jer. ix. 20.

So, here the prophet exhorts the women, to hear the word of God first, and then to teach and exhort their daughters and neighbours, yea, wailing and lamentation.

And were they not, and are they not, to teach their families and their neighbours from the word of the Lord, both in the time of the law and the gospel, to prevent wailing and lamentation.

And see in Ezekiel, how he exhorted, and what the Lord says there;

I will cause lewdness to cease out of the land, that all women may be taught not to do after their lewdness.

And then, as they are obedient to this teaching, they will shun the judgments that came upon the Jews, which were compared to women; as in Ezek. xxiii. And the assemblies of the women did continue amongst the Jews till they went into captivity.

And when Saul and David had made a great slaughter upon the Philistines, the women came out of all the cities of Israel (mark, out of all the cities of Israel; and surely this was a great assembly of women) singing and dancing, &c. with joy, and with instruments of music; and the women answered one another as they played, and sung praises unto God.

And Saul the king was not angry with the women, but at David, because they ascribed so much honour to him; for they were partakers of the salvation of the Lord, and of the deliverance, as well as the men. 1 Sam. xviii. 6.

And so they are partakers in the gospel, of the deliverance over the devil, the grand enemy of mankind: and are exhorted to praise the Lord, and to make melody in their hearts to the Lord, for their salvation and deliverance by Christ, in the time of the gospel, as well as the men. 1 Sam. xviii.

And in 2 Chron. xxv. there Jeremiah lamented for Josiah, and all the singing-men and singing-women spoke of Josiah in their lamentation.

So here were not only singing-men, but singing-women, which did not only sing but lament for this good man Josiah.

And in the days of Ezra, after the Jews returned from their captivity to their land, there were two hundred singing-men and singing-women. Ezra ii.

And in Neh. vii. where the priest stood up with Urim and Thummim, (that is, light and perfection,) they had two hundred and forty-five singing-men and singing-women.

So these were encouraged by the priests, according to David and Solomon's order; and these were besides the assemblies of the women, about works and services in the holy things; for these sung praises to God.

And in Zeph. iii. he saith, 'Sing, ye daughters of Zion, shout and rejoice with all thy heart, ye daughters of Jerusalem; the Lord hath taken away thy judgment, &c. the Lord is in the midst of thee, thou shalt see evil no more.'

And in Zech. ii. he encourageth them, to 'sing and rejoice, O daughter of Zion; for, lo I come, and I will dwell in the midst of thee, saith the Lord.'

So here is great cause for the daughter of Zion to rejoice; and who shall stop her mouth?

And in Luke i. you may see, how the angel of the Lord appeared unto Mary the mother of Jesus, and what he said to her, and what a noble virtuous mind was in her; and she said unto the angel, 'Behold the handmaid of the Lord, be it unto me according to thy word;' so her belief was beyond Zachariah's the priest.

And when Mary came unto Elizabeth, what a meeting and salutation was there; and how she was filled with the holy ghost, and the babe leaped in her womb, and she praised the Lord God, and called her the mother of the Lord. Read from the 40th to the 57th verse, and see how she extols the Lord, and magnifies Christ Jesus; for here was a heavenly meeting of these two, which is chronicled to ages.

So you may see her belief was above Zachariah's the priest. So Mary and Elizabeth were notable preachers of Christ Jesus.

And you may see in Luke ii. 7. how Mary wrapped Christ in swaddling-clothes, and how tender she was of the heavenly birth, conceived by the holy ghost. And so must all true and tender christians, that receive him in the spirit: and how she kept all the sayings that were spoken of Christ, and pondered them in her heart. Verse 19. And so should every true christian.

And there was Anna a prophetess, which was eighty-four years old, who departed not from the temple, but served God with fasting and prayer night and day, 'and she gave thanks unto the Lord, and spoke of Christ unto all that looked for redemption in Israel;' she spoke of Christ. Here was a notable old woman of eighty-four years of age, a preacher and declarer of Christ.

And you do not read that ever any despised her, or said, it was forbidden for a woman to speak in the church.

But this woman is set forth for an example to all young and old women, of her love to Christ her saviour; and not only so, but a preacher of him to all that looked for redemption in Israel.

And the woman of Canaan that came unto Jesus, and said, 'Lord, help,' but he answered and said, 'it is not meet to take the children's bread and cast it unto dogs;' and she said, 'truth, Lord, yet the dogs eat of the crumbs which fall from the master's table.' Then Jesus answered and said unto her, 'O woman! great is thy faith, be it unto thee even as thou wilt.'

So you may see, by this woman's faith in Christ Jesus, this woman's daughter was made whole, which was an example for all the faithful to look unto Jesus for help, as you may see in Matt. xv.

And Mary, that took a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair; and

the whole house was filled with the odour of the ointment. But when Judas saw it, he had indignation, saying, 'What profit is this waste? Why was not this ointment sold for three hundred pieces of silver, and given to the poor,' as you may see in Matt. xxvi. and Mark xiv. and John xii. Now this was Judas, who carried the bag, and betrayed Christ; and many there are that carry the bag now, that would not have their wives nor the women bestow any thing upon Christ, nor his poor followers.

But Jesus said, 'Let her alone, why trouble you her? She hath wrought a good work on me; for the poor ye have with you always, and whensoever ye will, ye may do them good, but me ye have not always; she hath done what she could; she is come beforehand to anoint my body to my burial. Verily I say unto you, wheresoever this gospel shall be preached throughout the world, this also that she hath done shall be spoken of, for a memorial of her.'

So Christ did not forbid the woman's practice, but encouraged her, and so he doth still them that obey him.

And the woman that was twelve years troubled with an issue of blood, who had spent all upon physicians, and grew worse and worse; her faith was so strong, that she believed, if she could but touch the hem of his garment, she should be well.

And as soon as she had touched his clothes, virtue went from Christ and healed her; and then the woman came fearing and trembling, and fell down before Christ, and told him all the truth, what she had done; and he said unto her, 'Daughter, thy faith hath made thee whole; go in peace.' Mark v.

Now Christ, who is the head of the church, here suffered a woman to speak before him, from whom she had received the healing virtue.

And you may see when Christ was crucified, how many women were there, as Mary Magdalene, and Mary the mother of James, and many others which came up to Jerusalem, that were about Jesus at the time of his being crucified, as in Mark xv.

And Mary Magdalene, and Mary the mother of James, came to the sepulchre, and the angel said unto them, 'Be not afraid: ye seek Jesus of Nazareth, which was crucified: he is not here, he is arisen: behold the place where they laid him. But go your way, tell his disciples and Peter, that he goeth before you into Galilee, there shall you see him, as he said unto you.' For Jesus appeared first, viz. to Mary Magdalene, as in Mark xvi.

And in John xx. it is said, the two angels said to Mary, 'Woman, why weepest thou?' And she said, 'Because they have taken away my lord, and I know not where they have laid him;' and when she had thus said, she turned herself, and saw Jesus standing, and knew not that

it was Jesus, &c. But Jesus said unto her, 'Mary,' and she turned herself, and said unto him, 'Rabbi,' (as much as to say, master,) and Jesus said unto her, 'Touch me not; for I am not ascended yet unto my Father; but go unto my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God,' &c. And Mary Magdalene came and told the disciples, that she had seen the Lord, and that he had spoken these things unto her.

So here Mary Magdalene was a messenger of Christ Jesus, who did not despise her speaking before him, who was the head of the church, nor did not refuse to send her to preach his resurrection to his disciples, though she was a woman.

And in Luke xxiv. it is said, it was Mary Magdalene, and Joanna, and Mary the mother of James, and other women who were with them, who told the apostles, that Christ was risen; and this was said unto them, 'Why seek ye the living among the dead? He is not here, he is risen. Remember that he spoke unto you, when he was yet in Galilee, saying, the son of man must be delivered into the hands of sinful men,' &c.

And they remembered these words, and they returned from the sepulchre, and told all these things unto the eleven disciples, and all the rest.

And mark, as I said before, it was Mary Magdalene, and Joanna, and Mary the mother of James, and other women that were with them, which told these things unto the apostles; and these words seemed unto them as idle tales, and they believed them not.

Now mark their message, and to whom it was, and who they were that were the messengers, the weaker vessels, and to whom, to the apostles; and what they preached was, what they remembered Christ had spoken to them before, to wit, that Christ should suffer, and rise again.

And Christ appeared again unto two of his disciples, and he talked with them, and asked them, 'What communication they had?' And they said unto him, 'Art thou a stranger in Jerusalem, and knowest not the things that have befallen,' &c. And he said unto them, 'What things?' And they said unto him, 'Concerning Jesus of Nazareth, that was a great prophet, and mighty in deed and in word, before God and all people, which the Jews have crucified; but they trusted he should have redeemed Israel; and besides all this, to-day is the third day since these things were done. And certain women also of our company made us astonished, which were early at his sepulchre; and when they found not his body, they came, saying, that they had seen a vision of angels, which said, he was alive.'

So here the woman's testimony of the resurrection of Christ astonished them.

And Jesus said unto them, 'O fools, and slow of heart to believe all that the prophets have spoken! Ought not Christ to have suffered these things, and to enter into his glory?' &c.

Now here you may see it was Mary, and Joanna, and Mary the mother of James, and the other women that were with them, that declared the resurrection of Christ unto the eleven, which seemed but as idle tales to the apostles.

And here was a joyful women's meeting indeed, of messengers and preachers of Christ's resurrection, which is recorded to posterity to their renown, that all should believe; though their message and speech were as idle tales to the disciples; but they were owned by Christ the head of the church, as aforesaid, though their preaching was slighted by the apostles, and counted as idle tales; but they came to believe afterwards, as in Luke xxiv.

And the woman of Samaria, that Christ Jesus convinced, and taught her how God was to be worshipped, to wit, in the spirit and truth; you may see what a large discourse Christ had with her, as in John iv. from the 7th to the 27th, and suffered her to speak before the head of the church.

And Christ's disciples marvelled that he talked with a woman; and the woman left her pitcher of water, and went away into a city of Samaria, and said unto the men of the city, (mark, unto the men,) 'Come and see a man that told me all that ever I did, is not this the Christ?' And many of the Samaritans believed because of the saying of the woman, which testified, 'He told me all that ever I did.' And when they heard Christ, they said unto the woman, 'Now we believe, not because of thy saying only, but we have heard him ourselves, and know that he is indeed the Christ, the saviour of the world.'

So here you may see, there was a woman preacher, that Christ (the head of the church) suffered; and through her means many were converted unto Christ.

And when they had crucified Jesus Christ, there were many women that beheld him afar off, which followed him from Galilee, ministering unto him, amongst which were Mary Magdalene, and Mary the mother of James, and Joses the mother of Zebedee's children.

And here you may see, there was a women's meeting with Christ in his sufferings, which, when he was risen, some of them preached his resurrection, as you may see in Matt. xxvii. 61. and chap. xxviii. 5, 6, 7. where you may read the message Christ gave to the women, to declare to the apostles, as aforesaid, which is recorded and set forth, that others might believe their message.

And when Christ spoke in reproof to the Jews, he said, 'I tell you of a truth, many widows were in Israel in the days of Elisha, &c. but to none of them was Elisha sent, save to Zarephath, a city of Sidon, unto a woman that was a widow,' &c. And the Jews arose up, and thrust Christ out of their city, being filled with wrath against him, for this saying, and his reproving of them.

And you may read at large the acts, doings, and sayings of this faithful woman, in 1 Kings xvii. 9. and Luke iv.

And in Luke vii. Christ turned him to the woman, and said unto Simon, 'Seest thou this woman? I entered into thy house, but thou gavest me no water for my feet; but she hath washed my feet with tears, and wiped them with the hair of her head. And thou gavest me no kiss; but this woman, since the time I came into the house, hath not ceased to kiss my feet. My head with oil thou didst not anoint; but this woman hath anointed my feet with ointment. Wherefore I say unto thee, her sins, which are many, are forgiven; for she loved much; but to whom little is forgiven, the same loved little.'

And they that sat at meat with him began to say, 'Who is this forgiveth sins?' and he said unto the woman, 'Thy faith hath saved thee; go in peace.'

So here you may see how Christ justified the woman's actions above Simon, whose faith saved her; which is chronicled to her renown, and the honour of God. And in Matt. xxviii. there you may see this Mary Magdalene, who was a preacher of Christ, it was she, out of whom Christ had cast out seven devils; and with her Joanna, the wife of Chusa, Herod's steward, and Susanna, who ministered unto Christ of their substance.

Now, would not some niggards be ready to say, these women picked their husbands' pockets; and others, with Judas, who carry the bag, may say, we must have but one purse, and is not our gift and benevolence sufficient? as in Matt. xxviii. Luke xxiv.

But this woman loved Christ; and Christ said, 'My mother and my brethren are these, which hear the word of God and do it.' Luke viii. 21.

'And Martha received Christ into her house, and she had a sister called Mary, that sat at Jesus' feet, and heard his words; but Martha was cumbered about much serving;' and Jesus said unto her, 'Martha, thou art caring and troubled about many things, but one thing is needful, and Mary hath chosen that good thing, which shall not be taken away from her.' Which is the duty of every good man and woman to do, if they will be kept out of the many things. And you may see how Mary talked with Christ, and Christ with her.

So this is chronicled, that all might choose the good part, and the

one thing, which cannot be taken away from them; and to be kept out of the many things that cumber, as you may see in Luke x.

And doth not Christ say, 'The kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal, till all the lump is leavened?' So, must not every man and woman know this leaven in their hearts, if they will know the kingdom of Christ? Luke xiii.

And the parable of Christ, concerning the woman that lost her piece of silver, who lighted a candle and swept her own house, and found it in her own house; and when she had found it, she rejoiced, and told her neighbours. And must not every woman light her own candle at the light of Christ Jesus, and sweep her own house with the power of God, before she finds God's treasure? And then for joy that they have found it, go and declare it unto their friends and neighbours? And do not all those women that have found this, preach Christ to their friends and neighbours, and call them together? For may they not be suffered after they have lost an outward treasure, and found it again, to call their neighbours together to rejoice with them, which they may find by lighting an outward candle? But their spirits being the candle of the Lord, this must be lighted at the heavenly light and fire, by which their everlasting treasure is found; and must not they say then to their neighbours and friends, rejoice with me, for I have found the piece which was lost? 'Likewise, I say unto you,' saith Christ, 'there is joy in the presence of the angels of God, over one sinner that repenteth;' as you may see in Luke xv.

Now, here you may see all these renowned, faithful women, were encouraged by Christ and his followers; and are recorded and set forth to encourage all that are faithful to wait upon Christ, and to light their candle at God's light and fire, that so they may sweep their house and find their treasure, that they may declare their joy of it to their friends and neighbours.

And also you may see Dorcas was full of good works, and alms-deeds which she did: 'and all the widows stood by Peter weeping, showing the coats and garments which Dorcas made, whilst she was with them,' (to wit, the widows:) mark, and was not there a women's meeting then? whilst Dorcas was with them; to wit, the widows; and Dorcas was a disciple of Jesus. Acts ix.

And Paul on the sabbath went out of the city by a river side, where prayers were wont to be made, and spoke to the women who resorted thither; and was not there a women's meeting also, who resorted there to pray together?

And there was a certain woman named Lydia, a seller of purple, of the city of Thyatira, who worshipped God, whose heart the Lord opened, that she attended unto the things spoken by Paul, and she be-

sought him to come to her house, if he judged her faithful to the Lord, and abide there, and she constrained him and them that were with him. Acts xvi. So you may see the faithfulness of this woman, and the practice of the other women before they were converted.

And Priscilla, who was a notable faithful woman, whom Paul often mentions with her husband Aquilla; and Philip's four daughters, who were prophetesses, who were set forth to encourage others. And you may see Phebe, whom the apostle Paul sends his epistles to the Romans from Corinth by, and calls a servant of the church of Cenchrea; and he saith, 'Greet Mary, which bestowed much labour upon us; and Priscilla and Aquilla, my fellow-labourers in Christ Jesus.'

So here you may see there were women labourers and helpers in the gospel. And he farther saith, 'I commend unto you our sister Phebe, who is a servant unto the church,' &c. And saith, 'Priscilla and Aquilla, my fellow-helpers in Christ Jesus, which for my life have laid down their necks, unto whom not only I give thanks, but also all the churches of the Gentiles.'

So here you may see in what esteem were this man and woman, and Phebe, and other women, for their faithfulness to the churches; as you may read, Rom. xvi.

And the apostle saith, that 'the unbelieving husband is sanctified by the believing wife,' &c. 'else their children were unholy;' but now they are clean; and the unbelieving wife is sanctified by the believing husband:' so here is an equal share in the belief. 1 Cor. vii. And the apostle saith, that 'every woman that prayeth or prophesieth with her head uncovered, dishonoureth her head.'

So women may pray and prophesy here, according to order, in the church, as well as the men. 1 Cor. xi. And yet the same apostle in the 14th chapter, forbids a woman to speak in the church.

And the apostle saith, 'Let the women keep silence in the church;' and 'if they will learn any thing, let them ask their husbands at home.'

But when they have learnt of Christ their husband at home, they are not forbidden of Christ from prophesying or praying; but to lie babbling and prating in the church, such speaking in the church is a shame.

Now a widow hath no husband to ask but Christ; nor a virgin, yet she may prophesy; and a believing woman, that hath an unbelieving husband, he is to be sanctified by her: so she is not to learn her salvation of him, but of Christ, and to do his work.

And the same apostle saith, 'Let the men keep silence in the church, if they speak an unknown tongue, and there be not an interpreter.'

So, here the men must keep silence in the church in this case, as well as the women. 1 Cor. xi. and chap. xiv. 27.

And the apostle further saith, 'I permit not a woman to speak in the church, but to be under obedience;' as also saith the law.

But though the law did not permit their usurping authority in the church, yet it did permit their prophesying in the church, in the time of the law, as well as in the time of the gospel; as you may see by those famous women before mentioned, in the Old Testament, as well as in the New.

And the same apostle saith, 'I beseech thee, Euodias, and I beseech Syntyche, that they may be of the same mind in the Lord; and I entreat thee also, true yokefellow, help those women which laboured with me in the gospel; with Clement also, and with other my fellow-labourers, whose names are in the book of life.'

So here the apostle entreated his yokefellow to help those women who laboured with him in the gospel, the power of God: so these women were meet-helps with the apostle in the labour of the gospel, (the power of God,) as you may see in Phil. iv. And all that be of his mind in the Lord, will encourage either women or widows, or virgins, that have received the gospel, to labour in it; and all that have not the mind of the apostle in the Lord, will discourage women's labouring in the gospel, and not entreat others to help them; but such will give them liberty to labour in the power of darkness, and to slothfulness, and carelessness; which the wo is unto, and not the blessing.

And again, the apostle writes to Timothy, 'that the women should adorn themselves in modest apparel, and shamefacedness, and sobriety, not with broidered hair, or gold, or pearls, or costly array, but which becomes women professing godliness, with good works; and let your women learn in silence with all subjection, &c. But I suffer not a woman to teach nor to usurp authority over the man; but learn in silence, &c. For the woman being deceived, was first in transgression,' &c.

Now for a woman to preach or teach, such a teaching as Eve taught Adam, such a sermon as she had from the serpent, that drew herself, and Adam her husband, from God's teaching; here, in this teaching, she usurped authority over the man; and therefore God set the man to rule over the woman; but they were meet-helps before, while they were under God's teaching.

Now, to usurp authority over the man by such teaching, is out of the unity; which teaching is forbidden both by law and gospel; and they are not fit to teach, if they have not learned subjection to the spirit of God, and know the silence of all flesh before the Lord, and have not learned to adorn themselves with that which is modest, and the lesson of sobriety, which becomes godliness; and with the good works, the fruits of the spirit.

And such women as have learned this lesson may teach and prophesy; for the spirit is poured upon them to that end.

And the same apostle saith, 1 Tim. v. 'that the elder women should be as mothers;' and a mother is a nurser, and a teacher, and instructer of her children; 'and the younger women as sisters, with all purity;' and sisters in Christ and in purity, all have but one father; and a sister is in the unity, in the spirit, in the gospel. 1 Tim. v. 'And if any woman that believes have widows, let them relieve them.' So here was the woman's work, to relieve their widows, &c.

And again, the apostle writes to Titus, and saith unto him, 'Speak thou the things which become sound doctrine, &c. The aged women, that they be of good behaviour, as becometh holiness; not false accusers, not given to much wine; teachers of good things.'

Now here they must be qualified before they can be teachers of those good things.

And that these aged women teach the younger women; first, to be sober; secondly, to love their husbands; thirdly, to love their children; fourthly, to be discreet; fifthly, to be chaste, and keepers at home, and good, obedient to their own husbands, that the word of God be not blasphemed.

Now here the aged women, not a woman, but the aged women, were to teach the younger women these things.

And how could these women be teachers of all these virtues and good things, if these mothers and holy women did not meet together, and converse together of holiness and virtue; as in Tit. ii.

And in 1 Pet. iii. he encourageth wives and women, that if their husbands will not be won by the word, they may without the word be won by the chaste conversation of the wives; 'whilst they behold your chaste conversation,' saith he, 'coupled with fear; and whose adorning,' saith he, 'let it not be that of the outward, with plaiting of the hair, or wearing of gold, or putting on costly apparel, but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.'

And this, he saith, was the ornament of the holy women in the old time, with which they adorned themselves, who trusted in God, as Sarah, &c. 'whose daughters ye are, as long as ye do well, and are not afraid with any amazement.'

And likewise the believing husband, and the believing wife, are heirs together of the grace and life.

And therefore the believing women being heirs of grace and life, as well as the men, they may impart of their life, which they do inherit, as well as men; for an heir of life is beyond an heir of the earth.

And there is no believing husband will hinder his believing wife, being heirs of life, to administer some of their temporal things to them that are in necessity; he will not have all the earth to himself, but let her have the disposing of some of it, as well as himself, whilst they do enjoy it; and ministering of outward things is the least love. And women many times know the condition of poor families, and widows, and such as are in distress, more than the men, because they are most conversant in their families, and about such things.

But there are many idle talkers, and busy bodies, that are out of the sense and service of God, that will not do good themselves, nor suffer others to do their service of love and charity for the Lord in the church.

And John writes in his second Epistle unto the elect lady and her children, 'whom I love in the truth,' saith he, 'and not I only, but also all they that have known the truth, for the truth's sake, which dwelleth in us, and shall be with us for ever, &c. I rejoice greatly,' says he, 'that I have found thy children walking in the truth.' And further saith, 'I write no new commandment unto thee, but that which we had from the beginning, that we love one another.'

And so he trusts to come and see her, and speak face to face unto her; 'the children of thy elect sister greet thee.' Amen.

So was not this an honourable woman, that had trained up her children in the truth, as was commanded by John? And he admonished her against such as did transgress, and did not abide in the doctrine of Christ Jesus, that they had not the Father nor the son; but they that did abide in the doctrine of Christ Jesus, had both the Father and the son.

So is not this an encouragement to all faithful women, to see that their children do walk in the truth, and abide in the doctrine of Christ, that they may have both the Father and the son?

And farther Solomon saith, 'A gracious woman attains honour, and a virtuous woman is a crown to her husband, and every wise woman buildeth her own house.' Surely then she hath a work to do. He that hath ears let him hear. 'But the foolish woman plucketh it down with her hands.' And there are too many of those that are in the transgression of the spirit and power of God, with which they must build. 'But a woman that feareth God, she shall be praised; give her of the fruit of her hands, and let her works praise her in the gates.' And then surely she hath a work to do, that must praise her in the gates.

'She stretcheth forth her hands to the poor; yea, she reacheth forth her hands to the needy.' Prov. xxxi. And must she not then have something of the outward to do it withal?

'She opens her mouth in wisdom, and in her tongue is the law of kindness. She looks well to the ways of her household, and eateth not the bread of idleness. She is like the merchant's ship, she bringeth

her food from far; she riseth also whilst it is night, and giveth meat to her household, and portions to her maidens; she considereth a field, and buyeth it with the fruit of her hands; she planteth a vineyard; she girdeth her loins with strength, and strengtheneth her arms; she perceiveth that her merchandise is good; her candle goeth not out by night,' &c.

And here is an example to all women, a pattern of virtue, and of fruitfulness, and faithfulness, and valour, and practice in the Lord's work; and such their children will rise up, and call her blessed. 'Many daughters have done virtuously, (says he,) but this woman excelleth them;' that is, the nurse of them.

And now friends, many of other examples in the scriptures might be showed, to encourage women's meetings in the service of God and Christ, both concerning their faithful testimony for the Lord and Christ, and their encouragement by the faithful in the old and new testament, how that they had their assemblies and their meetings. And now they being heirs of life, and of grace, and of the gospel of Christ, which hath brought life and immortality to light, you may see over him that has darkened you, and before he was.

Therefore this gospel, the power of God, which is the everlasting orderer, is to keep you in life and immortality, that you may be meet-helps in the power and image of God to the men, as man and woman were in before they fell.

So, to administer of the heavenly and temporal refreshments, to such as want it; and to stand up for your liberty in the light, and life, and grace, and glorious gospel, being heirs of life, and grace, and of the gospel of salvation, and of Christ Jesus, as well as the men.

So that all, males and females, are one in Christ Jesus, who is the first and last, and over all from everlasting to everlasting, your everlasting joy, peace, and happiness.

And if there was no scripture for our men and women's meetings, Christ is sufficient, who restores man and woman up into the image of God, to be helps-meet in the righteousness and holiness, as they were in before they fell. So he is our rock and foundation to build upon.

'Wisdom hath sent forth her maidens, she crieth upon the high places of the city, whoso is simple, let him turn in hither; as for him that wanteth understanding, she saith to him, come, eat of my bread, and drink of my wine, which I have mingled; forsake the foolish, and live, and grow in the way of understanding.'

Here you may see the wisdom of God sends forth maidens,* though the wisdom of the world will not receive them, (that make ministers

* True ministers, who are chaste to Christ.

by their wisdom,) and such as will not receive wisdom, will not receive her maidens. Prov. ix. 1, 2, 3.

The Lord saith, 'I will pour out upon David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplication, and they shall look upon me whom they have pierced, and mourn, &c. In that day there shall be great mourning, the house of David apart, and their wives apart; the house of Nathan apart, and their wives apart; the house of Levi apart, and their wives apart; the family of Shimei apart, and their wives apart; all the families that remain, every family apart, and their wives apart.' Zech. xii. 10.

And this would be madness to all them that are not in that spirit; but here every one hath the sense of Christ, whom they have pierced in the spirit, which is poured upon them, but the hard-hearted are not sensible. G. F.

Marshgrainge, the 16th of the 9th month, 1676.

CCCXXI.—*To all the men and women's meetings that are gathered in the name of Jesus. Several scripture testimonies to the saints' practices, wherein all may see the practice of the holy men and women of God, in their services in the church of Christ, and what good works, and practices, and services, they exhorted unto, as followeth, as you may see both in the Old and New Testament, which is the duty of all true christians to follow.*

Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. Titus ii. 14.

The woman wrought a good work upon Christ, as he saith. Matt. xxvi. 10.

Paul saith to the church of the Colossians, being fruitful in every good work, and increasing in the knowledge of God. Col. i. 10.

And that you may be established in every good word and work. 2 Thess. ii. 17.

She (to wit, a widow) well reported for her good works. 1 Tim. v. 6. 10.

That the church which believe in God might be careful to maintain good works; these things are good and profitable to men. Tit. iii. 8.

And let ours also (to wit, the church of Christ) learn to maintain good works for necessary uses, that they may not be unfruitful. This says Paul to Titus, and to the church. Tit. iii. 14.

Let us consider one another, to provoke unto love, and to good works. Heb. x. 24.

That they do good, that they be rich in good works, ready to distribute, willing to communicate; for God giveth us all things to enjoy. 1 *Tim. vi. 17,* 18.

But to do good, and to communicate, forget not; for with such sacrifices God is well pleased. Heb. xiii. 16.

As God hath distributed to every man, and as the Lord hath called every one, so let him walk, and so ordain I in all churches. 1 Cor. vii. 17.

And Paul exhorts the church of the Romans to their distributing to the necessity of the saints, and of being given to hospitality. Rom. xii. 13.

And to make contribution for the poor saints that were at Jerusalem, which the apostle Paul mentions to the Romans. Chap. xv. 26.

Only that we should remember the poor, the same which I also was forward to do, said the apostle to the church at Galatia. Gal. ii. 10.

If any man minister, let him do it as of the ability which God hath given him, that God in all things may be glorified through Jesus Christ, to whom be praises and dominion for ever and ever. Amen. 1 Pet. iv. 11.

And let us not be weary in well-doing; for in due season we shall reap, if we faint not; as we have therefore opportunity, let us do good unto all men, especially to the household of faith. Gal. vi. 9, 10.

And whatsoever you do in word or deed, do all in the name of the Lord Jesus; and whatsoever ye do, do it heartily, as unto the Lord, knowing that of the Lord ye shall receive the reward of the inheritance; for ye do serve the Lord Christ. Col. iii. 17. 23, 24.

Therefore, to him that knoweth how to do good, and doth it not, it is to him sin. James iv. 17.

He that hath pity on the poor, lendeth unto the Lord; and that which he hath given will he pay him again. Prov. xix. 17.

And you may see, such as were careful to hearken unto the voice of the Lord God, and to obey and keep his commandments; for the Lord thy God will bless thee, as he hath promised, thou shalt lend unto many nations, and thou shalt not borrow, &c. Deut. xv. 5, 6.

For the Lord shall open unto thee his good treasure, the heaven to give thee rain unto thy land in his season, and to bless all the works of thine hands; and thou shalt lend unto many nations, and thou shalt not borrow; and all people of the earth shall see, that thou art called by the name of the Lord; and they shall be afraid of thee. Deut. xxviii. 10. 12.

And David said, I have been young, and now am old, yet have I not seen the righteous forsaken, nor his seed begging bread; for he is ever merciful and lendeth, and his seed is blessed. Psalm xxxvii. 25, 26.

A good man showeth favour, and lendeth, he will guide his affairs with discretion. Psalm cxii. 5.

The righteous showeth mercy, and giveth. Psalm xxxi. 21.

The righteous giveth, and spareth not; he that hath a bountiful eye shall be blessed; for he giveth of his bread to the poor. Prov. xxi. 26. and xxii. 9.

And he that giveth to the poor, shall not lack. Prov. xxviii. 27.

God giveth to all men liberally, and upbraideth not. So all men should give of that which they have received of him, liberally, without upbraiding, as in James i. 5.

And he that giveth, let him do it with simplicity. Rom. xii. 8.

Give, and it shall be given unto you, saith Christ. Luke vi. 38.

And see the care of the apostles of the poor saints, as in 2 Cor. ix. 6, 7, 8, 9, 10, 11.

But this I say, he which soweth sparingly, shall reap sparingly; and he which sows bountifully, shall reap bountifully. 2 Cor. ix. 6.

So every man, according as he purposeth in his heart, so let him give, not grudgingly or of necessity; for God loveth a cheerful giver, (mark, a cheerful giver,) and God is able to make all grace abound towards you, that ye always having all-sufficiency in all things may abound to every good work, as is written, 'He hath dispersed abroad, he hath given to the poor, his righteousness remaineth for ever;' mark! now he that ministereth seed to the sower, both ministereth bread for your food, and multiplies your seed sown, and increaseth the fruits of your righteousness. Isa. lv. 10. and 2 Cor. ix. 7. 10.

Being enriched in every good thing to all bountifulness, which causeth through us thanksgiving to God.

And you may see how the disciples, every man according to his ability, determined to send relief unto their brethren, who dwelt in Judea, and they sent it by the hands of Saul and Barnabas. Acts xi. 29, 30.

And so of brotherly love, ye need not that I write unto you; for God teacheth you to love one another. 1 Thess. iv. 9.

But whoso hath this world's goods, and seeth his brother have need, and shuts up his bowels of compassion from him, how dwelleth the love of God in him? 1 John iii. 17.

There is a generation whose teeth are as swords, and their jaw teeth as knives, to devour the poor from the earth, and the needy from among men. Prov. xxx. 14.

And therefore the poor and needy are not to be oppressed nor vexed, nor sent away empty, but relieved, and their cause is to be pleaded; as in Prov. xxxi. 9.

And the apostle saith to the church, 'Give to him that needeth.' Eph. iv. 28.

'But my God shall supply all your need, according to his riches in glory by Christ Jesus.' Phil. iv. 19.

And Christ said, 'The Father knoweth what things ye have need of.' Matt. vi. 8.

And you may see the manner and way of collections, that the apostles ordered for the saints, in 1 Cor. xvi. 1.

And the Lord saith, 'If thou deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house, and when thou seest the naked that thou cover him, and that thou hide not thyself from thy own flesh, then shall thy light break forth as the morning, and thy health shall spring forth speedily, and thy righteousness shall go before thee; the glory of the Lord shall be thy reward.' Isaiah lviii. 7. and 8. 10.

And if thou draw out thy soul to the hungry, and satisfy the afflicted, then shall thy light arise in obscurity, and thy darkness shall be as the noon-day.

And the Lord shall guide thee continually, and satisfy thy soul in drought, and make thy bones fat, and thou shalt be like a watered garden, and like a spring of water whose waters fail not. Here is the practice of godliness. Isaiah lviii. 7, 8, 9, 10, 11, &c.

'The hungry and thirsty, their souls faint in them, then they cry unto the Lord, and he satisfieth the longing soul in their trouble, and filleth the hungry with goodness, (or good things.) Psalm cvii. 50.

The Lord which made heaven and earth, which giveth food to the hungry, preserveth the stranger, and relieveth the widow and fatherless; but the way of the wicked he turns upside down. Psalm cxlvi. 9.

If thy enemy hunger, give him bread to eat; and if he thirst, give him water to drink. Thou shalt heap coals of fire upon his head, and the Lord shall reward thee. Prov. xxv. 21, 22.

And the law of God ye may see in Ezek. xviii. 7. 9. He that hath not oppressed any, but hath restored the debtor his pledge, and hath spoiled none by violence, and hath given his bread to the hungry, and hath covered the naked with his garment, he shall surely live, saith the Lord God.

And Job said, 'Because I delivered the poor that cried, and the fatherless, and him that had none to help, the blessing of him that was ready to perish came upon me. I caused the widow's heart to sing for joy, and I was a father to the poor.' Job xxix. 12, 13.

Dorcas, (a woman,) a certain disciple of Jesus Christ; when she was dead it is recorded, 'This woman was full of good works, (mark, full of good works) and alms-deeds, which she did in her life time; and all the widows, (mark, all) they stood by Peter, (the widows,) and wept, and showed him the coats and garments that she had made whilst she was alive with them,' mark, with them. A women's meeting in the practice of religion. Acts ix. 36 to the end.

'Pure religion, and undefiled before God and the Father, is this: to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.' James i. 27.

And this religion is to be practised by all the right and true christians. For if a brother or sister be naked, and be destitute of daily food, and thou say unto one of them, depart in peace, warm yourselves, and fill your bellies, notwithstanding you give them not those things which are needful to the body, what helpeth it? Even so faith, if it have no works, is dead in itself.] James ii. 15, 16, 17. See how James encourages to practice religion, and to show forth the works of faith, that works by love.

If thou afflict any widow or fatherless child in any wise, and they cry at all unto me, I will surely hear their cry, saith the Lord, and my wrath shall wax hot, and I will kill you with the sword, and your wives shall be widows, and your children fatherless. Exod. xxii. 22.

The Lord is good to all, and his tender mercies are over all his works. Psalm cxlv. 8, 9.

The righteous considereth the cause of the poor; but the wicked regardeth not to know it, (to wit, the cause of the poor,) what condition they are in. Prov. xxix. 7.

And if thy brother be waxen poor, and fallen in decay with thee, then shalt thou relieve him; yea, though he be a stranger or a sojourner, that he may live with thee. Lev. xxv. 35.

The poor is hated even of his neighbour, but the rich hath many friends; but he that is merciful to the poor, happy is he. Prov. xiv. 20, 21.

'He that oppresseth the poor, reproaches his Maker; but he that honoureth him, (to wit, his Maker,) hath mercy on the poor. Prov. xiv. 31.

Whoso mocks the poor, reproaches his maker. Prov. xvii. 5.

Whoso stops his ears at the cry of the poor, he also shall cry himself, but shall not be heard. Prov. xxi. 13.

The Lord maketh poor, and maketh rich; he bringeth low, and lifteth up. 1 Sam. ii. 7.

Therefore I command thee, thou shalt open thy hand wide unto thy brother, to thy poor, and to thy needy in the land, saith the Lord. Deut. xv. 11.

The poor useth entreaties; but the rich answereth roughly. Prov. xviii. 23.

Here you may see what care the Lord lays upon his people, to look after the poor, widows, and fatherless, both in the time of the law and in the time of the gospel; and how that they should obey him in his commands, the Lord God, who created all, and gives the increase of all,

and gives man and woman good things, both temporal and spiritual, to do good withal. So the Lord is to be obeyed, and his truth is to be practised; and the pure religion, that is undefiled before God and the Father, is above all religions in the world. And this religion is, to visit the widows and fatherless in their affliction, and to keep himself unspotted from the world; (mark, unspotted from the world.) And this religion is above the Papists, that must have a purgatory to wash off their spots of the world; and above those Protestants, that plead they must have a body of death and sin to the grave, with which they are spotted like leopards. And these are the religions of the world; and are not the pure and undefiled religion before God and the Father; and their fatherless and widows in their afflictions are not visited, as they ought to be. And therefore, you who are come to be of this pure religion, that is undefiled before God and the Father, and do visit the widows and fatherless in their afflictions, and do keep yourselves unspotted from the world; you are of the religion that was not set up by man, but by Christ and his apostles above sixteen hundred years since; by which you see over all the religions set up since; and see therefore that you practise it.

And Job said, 'If I did despise the cause of my man servant, or of my maid servant, when they contended with me, what then shall I do when God shall arise? and when he visiteth, what shall I answer him?' See the care of this patient man! Is not this for all the true christians to practise? Job xxxi. ver. 13, 14, 15. And, saith Job, 'Did not he that made me in the womb, make him? and did not one fashion us in the womb?' verse 15. And 'if I have withheld the poor from their desire, or have caused the eyes of the widow to fail, or have eaten my morsel myself alone, and the fatherless hath not eaten thereof; (for from my youth he was brought up with me as with a father, and I have guided her (to wit, the widow) from my mother's womb:) if I have seen any perish for want of clothing, or any poor without covering; if his loins have not blessed me, and if he were not warmed with the fleece of my sheep; if I have lifted up my hand against the fatherless when I saw my help in the gate; then let mine arm fall from my shoulder-blade, and mine arm be broken from the bone.' 'The stranger did not lodge in the street, but I opened my doors to the traveller.' 'Did not I weep for him that was in trouble? was not my soul grieved for the poor?' Now, here ye may all see the actions and practice of this man, by his practising the pure religion: so it is not a talk, but a walking in it; as you may see in Job xxx. xxxi. chapters.

'And blessed is he that considereth the poor, the Lord will deliver him in time of trouble.' Psalm xli. 1.

Now, all you that profess God and Christ, see how you walk in the

steps of these good men and women; and not only to talk as they did, but do and practise as they did; for it is not every one that saith, Lord, Lord, enters the kingdom, but he that doth what he commands.

And Christ saith, 'Ye call me Lord and master; and ye say well, for so I am; and if I, then, your Lord and master, have washed your feet, ye also ought to wash one another's feet: for I have given you an example, that ye should do as I have done unto you. And if ye know these things, happy are ye if ye do them.' John xiii. 17.

And Christ saith, 'Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doth the will of my Father which is in heaven.' Matt. vii. 21.

So all people may see by Christ's own words, that their saying and speaking of God and Christ, and his prophets and apostles, signifies nothing, except they do his will; that is, practise it, and be obedient to what he commands and requires. G. F.

CCCXXXII.—*To Friends in Cumberland.*

Dear friends,—Who are gathered in the name of Jesus, by whom all things were made and created, who upholds all things by his word and power, and gives the increase of all things; the earth is his, and the fulness thereof. And therefore let your minds and hearts be with the Lord, and your care cast upon him: and though the Lord is pleased now to try you, and to exercise you in sufferings, and permits your persecutors to spoil your goods, or cast you into prison, to try whether your minds be in him, or in the outward things he gives you: yet let not visible things separate you from the love of God in Christ Jesus, nor no persecutions amaze you, nor separate your minds from the love of God. For all things shall work together for good, to them that love God; for the love of God bears all things, and suffers all things; and they that spoil the goods of the innocent and cast them into prison, for serving and worshipping of God, the Lord sees it and beholds it; and so leave them to the Lord to deal with them. For that which they get by spoiling you, they will never be the richer for; and when they have done spoiling, the Lord can spoil them and theirs. And all the goods they take from Friends, for serving God, will torment them at last, and be a greater plague to them, more than keeping on your hats, and saying thou to them, was.

And you have had experience how the other powers spoiled your goods; but were they either the richer or the fatter? Nay, the more they did eat, destroy, and devour, the more they looked like Pharaoh's lean cattle.

And did not the christians of old suffer joyfully the spoiling of their goods, by professors and profane? So they that are born of the flesh, will persecute them that are born of the spirit; and they that will live godly in Christ Jesus, must suffer persecution; and blessed are they that do suffer persecution for Christ and his righteousness' sake.

And so never fear the loss of the fleece, for God can make it grow again, as he did poor Job's. And it is the way of the enemy and adversary, to set upon the young convinced, to think by that means to make them to yield. For, have you not read, it was the way, how that the enemies of Israel, of old, fell upon the weak and feeble of their camp, and the hindermost of the flock; but they had their reward at the end. And so wait upon the Lord, and he will support you, though he may try you awhile; as he doth all his saints, that the trial of your faith may come forth more pure than gold.

And so never fear man, nor what they are permitted to do unto you, but the Lord: though the hungry lions may lack, yet they that wait upon the Lord, shall not want any good thing; for his promise is, he will never leave them nor forsake them.

And so the Lord God Almighty give you power and courage, to stand against all the wiles of the enemy, and to be valiant for his truth upon the earth. And so, with my love in the everlasting seed, Christ Jesus, who is over him that makes to suffer, and will be when he is gone.

G. F.

Marshgrange, the 6th of the 4th month, 1676.

CCCXXXIII.—*To Friends in Barbadoes.*

My dear friends in the heavenly relation, and Zion's children, amongst whom the stone that the builders rejected, is elect and precious, and in him Christ, you are elect, who is the head of the corner of God's building; and therefore in the name of Jesus keep your meetings, in whom you all have salvation, and not by any other name under heaven. And though the Lord may try you, where your minds are, and in what, by the outward powers, yet be valiant for God's truth upon the earth; and if some of you be cast into prison, and your goods be spoiled, the seed is upon the head of him that maketh to suffer, and will remain when he is gone: and the Lord God who giveth the increase of all, both invisible and visible, can make the fleece to grow again. And therefore let your faith be in the power and word of life; and the authority of your men and women's meetings is the power of God; and all the heirs of the gospel are heirs of Christ, the heavenly man, and of his government, of the increase of which there is no end. And so all walk in Christ, who bruiseth the serpent's head, that hath

gotten between you and God; so as you all are in him, then nothing can get between you and the Lord God. And so in the glorious order of the gospel, the power of God, dwell, which is over the devil, and the world, and before he and it were, and the power of God will be when he and it are gone: this is the everlasting gospel, which bringeth life and immortality to light; and that you all may see over him that hath darkened you, to him who was before he was, and the power of God will be when he is gone. And therefore walk in the glorious, blessed, peaceable, and comfortable order of the everlasting gospel; for the gospel, the power of God, is the gospel of peace, and the truth is peaceable: the devil, the destroyer and adversary, abode not in the peaceable truth, and the kingdom of God stands in peace and joy in the holy ghost; and the unity of the spirit is a bond of peace, yea, the bond of the heavenly man, the Prince of princes' peace, that bond must be kept, by all Zion's children, the heirs of life.

And all seek the peace and good one of another, and dwell in the love of God, that does edify the body of Christ, and bears all things, and endures all things; and build up one another in the most holy faith, which you have from Christ, the Holy One; for 'holiness becomes the house of God.' And therefore all mind that which becomes his house; and now is the time for every one to put on the armour of God, and to take his weapons and arms, that you may stand by God's ensign in the truth, against him that is out of truth, keeping on your helmet of salvation, as a token of your victory; and your breast-plate of righteousness, which preserves both mind, heart and soul; and your loins girded with truth, that you may be valiant for it; and your feet shod with the preparation of the gospel, the power of God, that your feet may stand fast over all slippery places, in the power of God, the gospel, that is sure and everlasting: here is your armour; and your weapon is the sword of the spirit, the word of God, the word of life and salvation, and wisdom and reconciliation; that is as a sword and a hammer, to cut down and hammer down that which hath made a separation betwixt you and God, and is as fire to burn it up. And the shield of faith, that is your shield by which you have victory and access to God; by which faith all the just live, and are saved, and contend for it, which is declared to the saints by Christ, who is the author and finisher of it. And by this faith you come to Christ, the author, and as many as receive him, walk in him, that you may be always fresh and green in him, who bruises the head of the serpent, that hath made people lean and barren, and hath made so many barren mountains, which Christ is gathering and calling his people from, that they might walk in the light of the Lord, and come to the mountain of the house of the Lord, that is established above all the mountains, where God

teaches all his, the way of life, truth, and salvation. And the mountain of the house of the Lord is always green, with fresh springs and fruitful, and all that live under God's teaching know it. So serve God in the spirit, and in the newness of life, which is over the old, that the Lord God's presence may be felt amongst you; and his son, a prophet to open to you, and a priest to sanctify you, a bishop to oversee you, and a shepherd to feed you; the rock of your age, and ages, the foundation of your generation, and many generations; and who are in him, who was elected before the foundation of the world, they build upon him, who is the first and the last, the beginning and ending; in him you have all life and salvation, who is the Amen.

And my desire is, that you may, in the power of God, encourage all the faithful women in your island, in the work and service of God; and now you have six men's meetings, if you had as many women's meetings, it would include all the faithful women in all the corners of your island, and some of your ancient faithful women to go from meeting to meeting, till they are settled in the power of God, and that will keep all alive in the Lord's working power and living life.

And all that are not faithful, let them be admonished to faithfulness, that so they may come into the light, and life, and service of God and Christ; for all the wise hearted and faithful women, in the time of the law, were to work about the tabernacle of God, and the holy things: and they were called the assemblies of the women.

And all the women in the time of the law were to offer sacrifices upon God's altar, as well as the men. And now in the time of the gospel, which hath brought life and immortality to light, God doth pour out of his spirit upon all flesh; and therefore live in the gospel, and its order; and all true christians, men and women, do offer their spiritual sacrifices to God, who is a spirit.

And therefore, my friends, be valiant for God's truth upon the earth; dwell in love, that will bear all things; and let there be an order entered in your books, that there be no provoking words spoken in your meetings, but if any have any thing to say, let them speak to them in love privately. And when ye have settled your six women's meetings, then you may have a six weeks', or a Monthly as well as a Quarterly Meeting, as you may see meet. And so that all your wells of life may be kept open, and every one have a fresh spring springing up in you; so that in every one of you the living water of life may flow; so that ye all may be refreshed with the fountain of life, and feel Christ a bishop to oversee, and a counsellor to counsel, and a king to rule in your hearts, and a prophet to open, and a shepherd to feed you with his heavenly food.

And so see that nothing be lacking among you, both inward and out-

ward; and whatsoever is decent, comely, modest, virtuous, righteous, and of good report, follow after, and be steadfast upon Christ the rock and foundation. And whatever you do, let it be done in the name of Jesus, (that is, in his power,) and mind the gospel of peace, and its order, which hath brought life and immortality to light, that you may be preserved in life, and in immortality, by the immortal power. And all to be children of the wisdom that is from above, which is pure and peaceable, and easy to be entreated, keeping the unity in God's holy spirit, in which is the bond of the Prince of princes' peace, in whom you have all peace, life, and salvation.

I received your letter from your Quarterly Meeting, and I am glad that you are in the Lord's work and service.

And my desire is, that ye all may stand up for the glory and honour of the Lord God, and that his blessings may abound among you.

And so if you do write to New England and Jamaica, where I hear they have precious men and women's meetings, it might do well to encourage one another in the work and service of God: so that the women may all be helps-meet to the men in the restoration, in the image of God, as man and woman were in before they fell. So with my love in the seed of life to all Friends in the island. G. F.

Swarthmore, in Lancashire, the 25th of the 8th month, 1676.

CCCXXXIV.—*To Friends in the Isle of Man.*

My dear friends, be valiant for God's truth upon the earth, and live in the light, and power, and spirit of God, that you answer that of God in all, by which their minds may be turned to God. And keep your meetings in the name of Jesus, in whom you have salvation; whose name is above every name under the whole heaven; that the Lord's glory you may see to shine in and about your tabernacles, and his presence among you to teach and order you, and be you obedient to it. So with my love to you all in the everlasting seed, that bruiseth the head of the serpent; which seed liveth and reigneth over all, from everlasting to everlasting, in his glory, in whom the saints do sit down in their peace, and rest, and joy for evermore. Amen. G. F.

Swarthmore, the 5th month, 1676.

CCCXXXV.—*To Friends in Virginia and Maryland.*

My dear friends,—All dwell in the love of God, and in his power and truth, that the presence of the Lord God you all may enjoy, who is the life of you all, and the length of your days, who hath the breath of all mankind, and the spirits of all flesh in his hand; and in him you do all live, and move, and have your being, who is your rock and salvation,

and fountain of life, and of all your mercies, and of your water of life: and therefore serve, and honour, and fear, and worship him in his spirit and truth; and that you all may abide in the holy, heavenly and spiritual vine, and in him bring forth heavenly and spiritual fruits, to the glory of God, who sent his son to be a leader, and the way to God, who draweth all men up to himself, where he is ascended, to sit together in heavenly places in Christ Jesus, out of all sin and transgression, by which man was driven from God, that made him barren and unfruitful. And therefore, be ye separated from the world to the Lord, by the word which was in the beginning, which divideth the precious from the vile; that by that word ye may be reconciled to God; which word reconcileth all things in heaven and in the earth in one; which word hammereth down that which made twain; and so by the glorious everlasting word of life you are born again of the immortal seed of God, and feed upon the milk of this everlasting word, which liveth, and abideth, and endureth for ever, and was in the beginning; by which word you have wisdom and salvation, by which wisdom all God's children are justified. The Lord God in his immortal power preserve you, out of all evil, and out of the earth, and over your enemies, within and without, in his everlasting seed Christ, that is over all, to his glory, for ever. Amen. G. F.

CCCXXXVI.—*To Friends at Dantzic.*

Dear friends,—In the love of God, and the Lord Jesus Christ, look above all your outward sufferings, and him that is out of truth, that makes you to suffer; and let nothing separate you from the love of God which you have in Christ Jesus, by whom all things were made: I say, let not the birth of the flesh, with all his carnal weapons, jails, and prisons, threats, or reproaches, move you, nor separate you from the love of God, nor from your foundation, the rock of ages, Christ Jesus: but feel the well of life springing up in you, to nourish the plant that God has planted in you, of his renown, that that may grow up within his hedge, his power, which will keep out the devil and all the venomous beasts, from entering into God's garden, or kingdom. And therefore let your faith stand in the Lord's power, which is your hedge and defence, and which is your keeper, and will keep you safe, that you need not be afraid of your enemy, your adversary; for the Lord's power is over his head, and you within his power, then nothing can get betwixt you and God; and in the power of the Lord is the city set upon his hill, where the light shines, and the heavenly salt is, and the lamps burning, and trumpets sounding forth the praise of God, of the eternal joy, in his eternal word of life, that lives, and abides, and endures for

ever. And so to the praise and glory of God you may bring forth fresh and green fruit, being grafted into the green tree that never withers.

Oh! be valiant for God's glory and his truth upon the earth, and spread it abroad, answering that of God in every man and woman's conscience; knowing him that hath brought everlasting peace into the earth: so, that the songs of salvation may be in your mouths; for it is said, 'With the heart man believes, and with the mouth confession is made to salvation.' So every true believer will confess to Christ his salvation, their way, light, and life, out of death and darkness; their prophet, to open to them; their shepherd, to feed them; and their bishop, to oversee them; their captain and commander, to command and to lead them; their counsellor, to counsel them; and their priest, who hath offered himself for them, and also sanctifies them, and offers them up to God: to whom be all praise and glory for ever. Amen.

I wrote something to the magistrates, which is in print in England; which, if you have it not to give them, you may send into Holland, and let it be translated into your language, and given to them, and spread it up and down in your country.

And as for truth in this part of the world, and in America, it prospers, and spreads, and goes on; and by it many men and women are made God's free men and women, being redeemed from him that is out of truth, that they may serve God in the new life in Christ Jesus, (out of the old life in Adam in the fall,) and so come to live in the heavenly unity, wisdom, love, and dominion.

So, in that love that bears all things, and keeps your hearts, minds, and souls up to God, which comes from God, through which you come to love God, and Christ, and one another; in that live and dwell.

G. F.

Swarthmore, the 17th of the 3d month, 1676.

CCCXXXVII.—*To Friends in Holland.*

Dear friends,—To whom is my love in the seed of life, that bruises the head of the seed of death; and through him you have all life eternal; who is the foundation of the prophets, and the apostles, and all God's people, in all ages, their rock to build upon, that will stand the waves of the sea, and all storms and foul weather; who is the horn of your salvation, to push down all that stands in your way to God; and to push down him that has led man and woman from God: so, that you may all sing of your rock, and the horn of your salvation, as the holy ones did in ages past; and Christ, who is your foundation, the lamb of God, who hath been slain from the foundation of the world, but now he has

overcome the world, and is risen, and ascended far above all principalities, powers, thrones, and dominions; and is razing down to the ground the world's foundation, from which foundation he has been slain, and is setting up himself, the living and everlasting foundation, for all his to build upon. And therefore, because the world and its foundation, Christ is razing down, they are offended and angry, and the heathen rage and take counsel against the anointed. But it is to no purpose, for he will shake the foundation of all false religions, ways, worships, churches, and teachers, and will make the pillars of them to totter, and they must be at their wit's end, before they see another foundation. For God shook down the four monarchies, the great empires of the world, and scattered them abroad with his wind, as the chaff of the summer floor, all those great persecutors. And the little stone that is cut out of the mountain without hands, that no earthly man has the glory of, is becoming a great mountain, and will fill the whole earth, (glory to God for ever!) and it will dash down all men's glory and pride, let them soar as high as Nebuchadnezzar, and shelter as many under them as he did, in their sects, that he may make them to know, that the Most High rules in the kingdom of men, and that his kingdom is an everlasting kingdom. And therefore, all Friends, that know the light, which is the life in Christ, be faithful in the truth, and spread it abroad, answering the light of Christ in every one; for Christ bid his disciples go preach the gospel unto all nations: and since that was done, are many gathered into the fellowship and order of it. But since, the world has worshipped the beast, and given their glory and honour to him, instead of God and Christ; which beast is out of truth, and had his power from the dragon, and the whore, and all nations have drunk of her cup, and she has rode upon the beast; and now the everlasting gospel must be preached again to all nations, tongues, and people, that dwell upon the earth. So all nations have been darkened from life and immortality; and now the gospel, which is the power of God, brings life and immortality to light again, that they may come to see over him that has darkened them, and before he was; and such come into the city of the heavenly Jerusalem, and drink of the waters of life freely.

And therefore, all live and walk in the light, in which you have fellowship and unity, and be at peace among yourselves, and in love, which edifies, and bears all things; for this is that which passes knowledge, and keeps in the humility of Christ Jesus. So, my desires are, that you may all spread and grow in the vine, for the Lord hath a great people to come out in those parts, which I saw in 1651. And therefore labour in God's power, that you may increase your heavenly treasure, and enter into the joy of the Lord. And so, with my love to

all in the truth, that walk and live in it, that by it they may be made God's freemen. G. F.

Swarthmore, the 2nd of the 7th month, 1676.

CCCXXXVIII.—*To Friends in Maryland and Virginia.*

My dear friends,—Be valiant for the truth, and the power of it, in the spirit and faith of Jesus, and let no one take your crown; for the saints overcame by the blood of the Lamb and the testimony Jesus. And so fear not the wrath of man, but fear the Lord, and keep your men and women's meetings in the name of Jesus; in whose name you have salvation, life, and peace; so that all may be in the vine, bringing forth heavenly fruit, to the glory of God. And so feel his banner of love over you, and you sitting under the shadow of the Almighty, and look over that which maketh to suffer, to that which was before it was; and know your faith, to stand in the seed that bruiseth the head of it; which seed, Christ, is your rock and foundation, who will raze down the foundation of the world of wickedness, from which foundation the lamb hath been slain. But he is risen, and hath overcome the world, and hath the victory: glory to the Lord God and the Lamb for ever. Amen. And in him you have the victory, and do overcome; and they that do overcome, shall eat of the hidden manna, and shall go no more forth into the barren world of wickedness, but feed in the fruitful land of the living, and their feet shall be set in a sure place; and beautiful are the feet of those that publish peace and glad tidings, and that say in truth and righteousness to Zion, thy God reigneth. Who is a consuming fire to the wicked; and the joy of the Lord is strength to the righteous. So serve the Lord in the newness of life, for the Lord is dishonoured in the old life of wickedness; and keep the unity of the spirit, which is the bond of peace, which no man can take away. So, with my love to you all, in the everlasting seed, that changeth not. G. F.

CCCXXXIX.

All my dear friends and brethren, every where, in the name and power of Jesus Christ, your Lord and saviour, life and peace, live and walk, in the Lamb which hath the victory. And so in the humility of Christ, which you have learned of him; and in patience, with which you run the race, and obtain the crown of immortal life; and in the love of God all dwell, which will warm all your hearts, and knit and unite you together, and build you up a holy temple for the Lord. And his love will keep and carry you above all things, to the glory of God. And this love will enable you to bear all things what ever wicked men

can do unto you; or, what the Lord may try you withal. So, let your faith be in the invisible God and his son, who is able to succour you, and save you to the uttermost; who is over all, King immortal, invisible, the only wise God, blessed for ever. Amen.

So, God Almighty establish you all upon this holy rock and foundation, Christ Jesus, who is the same to-day as yesterday, and so for ever, who was all the holy men and women's foundation, who is the first and the last, the beginning and ending, the saints' mediator and peacemaker between them and God. Their joy and rejoicing is in him, their everlasting joy, the Amen, blessed for ever. So, with my love in the Lord Jesus Christ unto you all, in whom I have laboured, (and) among you.

G. F.

Swarthmore, the 19th of the 12th month, 1676.

CCCXL.—*To Friends in New Jersey in America.*

My dear friends, in New Jersey, and you that go to New Jersey, my desire is, that you may all be kept in the fear of God, and that you may have the Lord in your eye, in all your undertakings. For many eyes of other governments or colonies will be upon you; yea, the Indians, to see how you order your lives and conversations. And therefore, let your lives, and words, and conversations be as becomes the gospel, that you may adorn the truth, and honour the Lord in all your undertakings. Let that only be in your eye, and then you will have the Lord's blessing and increase, both in basket, and field, and storehouse; and at your lyings down you will feel him, and at your goings forth, and comings in. So that you may answer the light, and the truth, in all people, both by your godly lives and conversations. Serving the Lord, and with a joyful heart, being valiant for his truth, upon the earth, and the glorious name, in whom you have salvation.

And keep up your meetings for worship, and your men and women's meetings for the affairs of truth, both Monthly and Quarterly. And, after you are settled, you may join together and build a meeting-house. And do not strive about outward things; but dwell in the love of God, for that will unite you together, and make you kind and gentle one towards another; and to seek one another's good and welfare, and to be helpful one to another; and see that nothing be lacking among you, then all will be well. And let temperance, and patience, and kindness, and brotherly love be exercised among you, so that you may abound in virtue, and the true humility; living in peace, showing forth the nature of christianity, that you may all live as a family, and the church of God, holding Christ your heavenly head, and he exercising his offices among you, and in you; and hold him, the head, by his light, power,

and spirit; and that will keep your minds over the earthly spirit, up to God; for the earth, and the sea, and all things therein, are his, and he gives the increase thereof.

And therefore be not over eager after outward things, but keep above them in the Lord's power, and seed Christ Jesus, that is over all; in whom you have all life, election, and salvation.

And write over yearly, from your meetings, how you are settled, and how your affairs go in the truth, and how your men and women's meetings are settled.

And my desires are, that we may hear that you are a good savour to God, in those countries. So that the Lord may crown all your actions with his glory. So with my love to all. G. F.

Swarthmore, the 4th of the 1st month, 1676.

CCCXLI.

My friends,—All you that do know God and Christ your teacher, and are come to be the sons and daughters of the Lord God, and are in his new covenant; in which you all do know the Lord, and need not any man to say unto you, know the Lord. And are heirs of the gospel of peace and salvation, that hath brought life and immortality to light; and that by the power of God, the gospel, you do see over him, the adversary and the destroyer, that hath darkened you. And so do know, that the power of God is the authority of your men's and women's meetings; in it keep them, and all other meetings. And all such as be heirs of grace, and heirs of life, and heirs of the gospel, keep your men's and women's meetings in the power of God, the authority of them; and they that cry against them, or you, strive not with them, for they will in God's time die of themselves, and wither away; but keep your testimony of the life, and of grace, and of the gospel, and of the order of it, and your faith in him, your teacher, who bruises the head of the serpent, the author of all disorder and ill government; even Christ, of the increase of whose government (in his truth, and power, and righteousness) there is no end. Glory to the Lord God for ever.

And so all strive to be of one mind, and heart, and soul, and spirit, and faith, living together in unity, and in the love of God, all drinking into one spirit, by which you are baptized into one body, having one head, who is heavenly and spiritual; and in the one spirit, by which you are circumcised, which putteth off the body of the sins of the flesh. So as you do keep to the spirit of Christ, it will keep you to be one body, and to him the one head, Christ Jesus, the Amen. G. F.

CCCXLII.

My dear friends and brethren,—That faith, which is the gift of God, which all the saints lived in, (and by which they pleased God, and had victory, by which they had access to God, and by and in which faith they did walk: and all the just, in all ages and generations, did live by the same faith,) do you all live and walk now in your age. I say, walk in that faith by which Enoch (the seventh from Adam) was translated, and by which he had this testimony, that he pleased God.

And also keep in that faith by which Noah built his ark, wherein he and his family were preserved, when the old world, that grieved God, and his good spirit, were drowned.

And also walk in that faith by which Abraham forsook his father's house, and native country, and their idolatrous religion.

And live in that faith, by which Moses forsook Egypt, and refused to be called the son of Pharaoh's daughter, and chose rather to suffer 'affliction with the people of God, than to enjoy the pleasures of the world for a season.' And by this faith (which is the gift of God) he saw God, who is invisible.

And by this faith was Rahab the harlot saved, and her family. And by this faith the walls of Jericho fell down, without any outward instrument of war.

And by this faith Jacob went down into Egypt, and his children; and by this faith he knew they should return again. And the Jews that did not keep in this faith, their carcases fell in the wilderness; but they that kept in this faith entered into the land of promise. And by this faith had all the valiants of God the victory, and his holy prophets and prophetesses, as you may read all along in the scriptures. And by this faith were they kept in the fire, and by it the violence of the fire was quenched; and by it the mouths of the lions were stopped. So by this faith they had the victory.

And by this faith was Elijah taken up to heaven. And so as Christ Jesus saith, 'faith saves, and makes whole.' And all are to look unto Jesus, the heavenly and the spiritual man, the second Adam, the Lord from heaven, by whom all things were made and created, who is the first and the last, to be both the author and finisher of their faith.

Now Christ said, 'When the son of man cometh, shall he find faith in the earth?' For all, both Jews and Gentiles, were concluded under sin and unbelief; so sin and unbelief were over them, and they shut up under it. So whosoever hath this true, saving, and justifying faith, Christ Jesus hath been the author of it, and is the finisher of this divine and precious faith. So all eyes must look unto him, for he is both the

author and finisher of this living, precious, and divine faith. And this is the faith of God's elect; by which faith they have access to God, and know their election; by which faith they are translated from death to life, and from the darkness to the light, and from the power of satan unto the power of God, and from the corruption to the incorruption, and from the mortal to the immortal, and from the natural to the spiritual.

And by this faith, the devil, the destroyer, is resisted, who abode not in the truth; and by this faith the fiery darts are quenched, of satan, (the adversary of man,) and he thereby is overcome. So by this faith you come to know the partition wall broken down, that hath been betwixt you and God. So in this faith are all the household of faith to build upon Christ Jesus, (who bruises the serpent's head,) who is the author and finisher of faith; and this is called the holy faith, and the one faith, and by this one faith, which Jesus Christ is the author and finisher of, (by whom all things were made and created,) by it we do understand the worlds were made, [by the word of God,] and this is the faith which all the household of faith are to contend for, this one faith which Christ Jesus is the author of; which faith is the gift of God, and is held in a pure conscience. And it is called the mystery of faith; for no natural men, with all the arts, languages, and wisdom upon the earth, can find it out, or know this mystery, nor make it; for Christ Jesus, the heavenly and spiritual man, is the author and finisher of it; and no natural man, though he may have all the languages that began at Babel, and yet he may not know the mystery of this one faith, which Christ Jesus is the author of. For Pilate, that set Hebrew, Greek, and Latin atop of Christ, who was the author and finisher of faith; he was so ignorant of the mystery of faith, that he asked Christ, 'what is truth?' And the Greeks, that spoke natural Greek, and the Hebrews, that spoke natural Hebrew, the preaching of Christ, the author and finisher of the true faith, was a stumbling block and foolishness to them.

So I do conclude, that no man or woman hath true faith only by the natural knowledge, reading, or understanding of the original tongue and language of the New Testament, no more than the natural Jews had by the reading or knowing of the natural tongue of the Old Testament; nor can any in the whole world have true faith, except Jesus Christ be the author and finisher of it.

Now those that do say, that the tongues are the original, and that by them the orthodox men and divines (so called) are qualified, (which tongues began at Babel,) and these are the preachers that make faiths for people, who have gotten scriptures in Hebrew, Greek, and Latin. But I must tell you, that Pilate, and Herod, and the Jews, and the chief priests, and the Grecians, and others that could speak Latin, and Greek,

and Hebrew naturally, knew not Christ, nor this one faith, which is the gift of God, which Christ is the author of. No more can they, with all their natural knowledge of all the tongues, until Christ Jesus, the author of the true and saving faith, give it unto them; by which one faith was Enoch translated before the many languages were; and by which faith Abel's sacrifice was accepted, and by which faith Noah built the ark, and by which faith he was saved; and by which faith now all the household of faith are saved from the wrath, by which God will destroy the wicked world, which is reserved in store by the same word unto fire, against the day of judgment and perdition of ungodly men; which word will hammer down all, and burn up all, and cut down all the ungodly; and by which word all things were made; by which word of life and wisdom his people are reconciled to God; and therefore they love the word Christ, who doth fulfil the mind of God.

G. F.

CCCXLIII.

Friends, in the power and image and truth and wisdom of God, who are come under God and Christ's teaching, (the heavenly and spiritual man,) do not you strive about men, like the carnal Corinthians, that cried, I am of Paul, and I am of Apollos. And they that do so, leave them to themselves, after you have admonished them to keep to the light, grace, and faith that comes from Christ; if they will not hear it, nor him, nor you, then I say, they must be left to themselves. And you, whose faith stands not in men, but in Christ, the author of it, and in his gospel of salvation, by which you are saved; which gospel is the power of God, your keeper. Keep ye in the order of the gospel, (the power of God,) all ye that are heirs of it; and in this power of God keep your men and women's meetings, the power of God being the author and authority of them; by which power of God, the gospel, you are saved, and have your liberty; and in it you are over him that would destroy you, and darken you, and keep you in bondage. In which power of God, (the gospel,) you see life and immortality brought to light. So it is the gospel that hath brought it to light, and keeps life, and immortality, and an understanding up in you, above him that has darkened you from it. Now this is an everlasting and invisible power, in which you are all help-meets in the restoration, by Christ the heavenly and spiritual man, whereby you are brought into the image, likeness, righteousness, holiness, and power of God, that man and woman were in before they fell. And now the same spirit that drew Adam and Eve from the image and likeness of God, and his power, and righteousness, and holiness, under pretence to feed upon that which God had forbidden them,

(for they thought they should have been wiser than God had taught them,) would keep man and woman in the fall. Now they, by hearkening to that spirit, and eating of the forbidden fruit, fell and lost the image of God, and righteousness, and holiness, and the power in which they had the dominion, and were brought into the fall by hearkening to this false spirit, the adversary, who envied their happiness and prosperity. And so by their fall they came under another power, another image, another likeness, and another God, even the God of the world.

Now this adversary and deceiver appeared against man in paradise; and now men and women are deceived by him, and under his power in the earth; who creeps on his belly, and dust is his meat. This same spirit, who is the adversary and destroyer, that led Adam and Eve into the fall, strives to keep men and women in the fall, and in the earth, and opposes them in their conversion, regeneration, and restoration.

And this was the same spirit that rose in Cain against Abel, and envied his acceptable sacrifice, and his righteous state, as it did Adam and Eve's prosperity in the ruling power, wherein they had dominion over all. And the same spirit is risen now, which strives to keep people in the fall, where he has got them, that men and women should not be helps-meet in the restoration by Christ Jesus, as they were in before they fell, in power, and righteousness, and holiness, and likeness, and image of God. So I say, the same spirit that envied Adam and Eve before they fell, the same spirit opposes the men and women's meetings in the order of the gospel, in their restoration. And that which led them into the fall, does strive to keep them in the fall, that it might be Lord, and not Christ Lord, who restores them; so the same spirit now would not have men and women to have dominion in the power of God, over all in the restoration, as they were help-meets together in the beginning. And this is the adversary, the serpent, that led into the fall, and would keep in the fall, and there be head. But Christ, who is the head, and gives forth the order of his gospel, (for his people to live and walk in, and under his spiritual and heavenly government,) bruises the head of this adversary to man and woman, and God's order, and government, and teaching; and Christ, (that does bruise his head,) is the head of all his people, that sits under his teaching, and under his order and government, which they are to walk in. So the same spirit is risen, that rose against Noah in the old world; yea, it is seen what the sons of God run into then, even that which grieved God, by following that spirit which led from God, (which led Adam and Eve also from God.) But Noah was preserved in the ark, over the floods, when the old world was drowned, but all God's people are preserved in Christ Jesus, over the floods of the world; and that spirit that led Adam and Eve into the fall, and to feed upon that which made them think they should be wiser

than God had taught them. I say, they are preserved in Christ Jesus, (the ark,) over all the floods of the adversary, and from the judgments that God brings upon him, and them that follow him. And as Noah was preserved in the ark, over the outward floods that drowned the old world, so will God's people be preserved from the fire and brimstone, that is prepared for the wicked, and the devil and his angels.

And the same spirit is risen now, that led Nimrod to build Babel, a city to preserve him and them after the flood, but God did confound them and their work. And so he will do all such builders. For you see how God did confound all the Jewish builders, yea, the wise master builders, who rejected Christ the corner-stone, and his order, and his government, and his counsel.

And the great city Babylon, which this spirit and its followers have built since the apostles, is come into remembrance with God, which the same destroying spirit has built, that led Adam and Eve from God, and from the order he placed them in. So this same spirit, which hath led man and woman from the order the apostles were in, strives to lead people from it now, where it is risen.

And the same spirit that led Cain to kill Abel, who afterwards built a city, and the same spirit that led Adam and Eve from the command of God in paradise, leads from it now; but God will lay Cain's city waste, and there is no lodging in it for the saints, who seek another city, whose builder and maker is God.

And the same spirit is risen now, that arose in Pharaoh, and in Corah, Dathan, and Abiram; in Pharaoh, to oppose the people, and stop them from going out of Egypt, and walking in the law of God, in which they might worship God; which law of God was good, just, and holy, and went over all transgression and sin, which led into death, that it might reign; and not the Lord and his law.

And that spirit that led Corah, Dathan, and Abiram, who thought Moses took too much upon him, and busied himself too much, pretending that the people were holy; so would not have them go further, but there to have made a stop, and set down according to its will: but see how they were stopped, and what became of Pharaoh, how he was sunk in the sea, and the other into the earth.

And what became of them that opposed Aaron in his priesthood, their rods did not bud, yet they would have been teachers and ministers, but had not the fruit in the tabernacle in the morning, that they might see how to deal their bread to the hungry; and therefore they whose rods did not bud, God's fire consumed them; for they have nothing to offer to God, but manifest presumption and rebellion: and see the end of such.

And the same spirit that rose against the prophets in the Jews, who resisted the holy ghost, and rebelled against the spirit, is risen now, and

is the same spirit that deceived Adam and Eve in paradise, which led the people from God, and his law, and his prophets: but what became of these Jews, and what was their end? Some to the fire, some to the sword, and some to captivity; as you may read. And those that rebelled against Moses, and Joshua, and Caleb, wandered in the wilderness till they perished, and came not to the good land.

And therefore, keep under Christ Jesus' teaching, who is the prophet God has raised up, like Moses, whom all should hear and obey. And the same spirit is risen now, that rose against Christ and the apostles. And Christ called them serpents, and of their father the devil, the destroyer, the adversary, who had deceived Adam and Eve by his false teaching; and envied their happiness, and led them from God.

So you may see how these Jews, high and low, were gone from God, and his law, and his command, by hearkening to, and obeying this spirit, which had led Adam and Eve to disobey God's command; and therefore they would not receive his son, nor his order, nor doctrine. And what became of all these Jews? was not their city laid waste, and they scattered over all nations, and they destroyed of the destroyer, who had denied Christ their saviour, that wept over them, and would have saved them from destruction?

And such as came to John, and were baptized by him, and rejoiced in his light for a season, and many that followed Christ, and said he was a prophet; yet at last these turned from him that descended and ascended; and he told them that rejoiced in John's burning light for a season, God's mind was not abiding in them, and that they had not seen his shape, nor heard his voice at any time; and that they received honour of man, but knew not Christ the heavenly man, that received not honour of the earthly man, who received their favour one of another: and such as said he was a prophet, when he said, they must eat his flesh, the heavenly bread that came down from heaven, they forsook him; for their minds turned downward, to feed upon that which was below.

And the same spirit is risen now, that rose against the apostles, as you may see in their epistles, in the Romans, Corinthians, and in Peter, Timothy, Titus, Jude, and John. Some got the form of godliness, and denied the power; and some were enemies to the cross of Christ, the power of God; others were getting another gospel than the power of God, which brought them under the curse; others were speaking the things of God, in the words that man's wisdom taught them; others their faith was standing in words, and not in the power of God; others their faith was standing in Paul and Apollos, which should have stood in Christ: which grieved the apostles, for their faith should have stood in Christ, whom they preached: others with good words and fair speeches deceived the hearts of the simple.

And therefore, all they who preached faith, and made shipwreck of faith, were, and are still denied: and all such as preach God and Christ, and crucify Christ to themselves afresh, and deny God in their works, were then, and are denied. And all such as preach the light, and walk in darkness, and preach the spirit, (the fruits of which are love and peace,) and are in strife and enmity, were never owned by God, nor Christ, nor good men, though they may be called christians. And all such as preach liberty, and themselves were servants of corruption, were, and are still denied. And all such as cry, Lord, Lord, and preach, Christ, Christ, and do not his will, enter not into his kingdom themselves: and into it they can bring none, that do not go into it themselves: which kingdom stands in power, and in joy, and peace in the holy ghost.

And all such as preach the word of God, and are not doers of the word, they are deceivers of their own souls, and they may deceive others with the good words: and such cannot be reconciled to God, neither can they bring others to reconciliation with God.

So this spirit is but one; which spirit all along has wrought against the true spirit of God in all his people: and was in strife, and contention, and disquietness against the righteous in all ages; but it wrought its own destruction and the fall of them that followed it; as you may see through all the scriptures.

And therefore, all are to keep the unity of the spirit, the bond of the heavenly man Christ Jesus' peace, who renews man up into the image of God, as man was in before he fell; and not only into that state, but up into himself, that never fell, where they know both his gospel order and his heavenly government, and are subject to it: he being the head, above all principalities, powers, thrones, and dominions: who is ascended above all, that he might fill all things: who is over all, the beginning and ending, and lives and reigns from everlasting to everlasting, the Amen. G. F.

CCCXLIV.—*An epistle to be read in the men and women's meetings.*

Dear Friends,—My love in the Lord Jesus Christ (to you all) in whom I have laboured, and my desires are, the God of all peace, and the son of peace, may fill your hearts with his love, and peace, and wisdom, and knowledge, in all things, to do his heavenly glorious will: in that you will know his son's doctrine; and as you know it, obey it. And my desires are in the Lord, that you may all walk worthy of your vocation, and of him that has called you to holiness, and righteousness, and to peace; so that his peace may flow as a river, and righteousness run down as a stream, to the gladding of the city of God; the walls of which are his power, and salvation, and light, and life.

And now, my friends, keep all your meetings in the name of Jesus, in whom you have all salvation; which is above every name under the whole heaven, in which there is no salvation.

And also, all your men and women's meetings every where, keep in the power of the Lord Jesus Christ, his gospel, by which he hath brought life and immortality to light in you, that you may see over him that hath darkened you, and before he was; which power will preserve you in life and immortality. So that you may now all labour in the gospel, the power of God, in his glorious and comfortable gospel, joyfully serving the Lord in his gospel of peace; through which gospel you have peace with God: so that in this gospel, the power of God, there can come nothing between you and God: here is your heavenly order, not of man nor by man. So that all the faithful men and women may, in the Lord's power, be stirred up in their inheritances of the same gospel, and to labour in it, helps-meet in the restoration, as man and woman were before the fall, in the garden of God. All are to work in his righteousness, and in his image, in his power, in his garden, to subdue the earth, and keep the dominion in his power, in the restoration, as man and woman did in the image of God before the fall. Whosoever would hinder you in this work, it is the same serpent's spirit that led Adam and Eve into the fall, from the work of God, which now would keep you in the fall, to do his work and command, and not the Lord's; and therefore over that keep your dominion, authority, and inheritance in the restoration, in the power of God, in which every one of you must give an account to God. And therefore be diligent in the Lord's power, light, life, and spirit, in which you all see your services to God; so that he may be glorified among you all, and in you all, and over you all his glory may shine.

And you all, men and women, in your men and women's meetings be diligent, labouring in the light, life, and the power of God, the gospel, in the garden and church of God; so that righteousness and peace may flow down amongst you, and truth, and godliness, purity, virtue, and holiness, over all that is contrary; and that the weight and care of God's glory, and his honour, and his pure holy name, and his truth, religion, and worship, you may all stand up for, against that which would in any wise cause it to be evil spoken of by ill walkers and talkers. And let all things you do, be done in love, and condescend one to another in the power of the Lord, and in his truth have esteem one of another, and let all things be done among you without any strife; for it is love that edifies the body, and knits it together, and unites it to Christ the heavenly and holy head.

And now, you women, though you have been under reproach, because Eve was first in transgression; the promise was, 'The seed of

the woman should bruise the serpents head.' And this promise of God is fulfilled, 'A virgin should have a child, and they should call his name Emmanuel, God with us, again.' For man and woman was driven from God out of paradise, and the serpent became their head, and god of the world; but Christ is come according to the promise of God and his prophets, who was born of a virgin; and therefore saith Mary, 'My spirit doth rejoice in God my saviour: my soul doth magnify the Lord, for he hath regard to the low estate of his handmaid; for behold, from henceforth all generations shall call me blessed.' Now, here comes the reproach to be taken off from women, which were first in transgression, who are not suffered to speak in the church; but here Mary did speak, and believe that which was spoken to her: and also the reproach and transgression taken off men, that believe in the seed Christ Jesus, who bruises the head of the serpent, that has brought man and woman into his image, and his works; but Christ destroys both him and his works, and renews man and woman up into the image of God, as they were in before they fell, and into the power, to have dominion, to work in his garden, to subdue the earth, &c. So that all are now to labour in the garden of God, that are in the power and image of God, being brought into it by Christ Jesus, that bruises the serpent's head, that has been head in them all. So that Christ Jesus may be head in all men and women, and every man and woman may act from him their holy head, their life, and salvation, and keep his heavenly peace in his church, and every living member (believing in the light, which is the life in Christ) may be grafted into him the fountain of life, and receive from him the water of life, that they may feel the living springs, and the rivers springing up in them to eternal life: these are living stones, the spiritual household, of which Christ is both head, rock, and foundation.

And Christ is called the green tree, which green tree never withers, into whom they are grafted by belief in the light, which is the life in him, from whom they all receive their heavenly living nourishment, through which every graft is nourished; then it comes to bud and bring forth fruit to the praise of the eternal God. Now every one of these living believers are members of the living church in God, which Christ is the head of, and every member in the church hath an office; and so every member is serviceable in the body in his office, in the light, which is over darkness, and was before it was; and in the life which is over death, and was before it was; and in the power of God, which was before the power of the serpent was. And so they are in this light, life, and power to execute their offices: I say, in this divine light, life, power, and spirit of God for God's glory, in truth, purity, virtue, holiness, and righteousness, they are to stand up for the honour of his

son, and receive him, who hath all power in heaven and earth given to him; and all that receive him, he gives them power to become the sons and daughters of God; then in his power all are to act and walk, and to serve God in their generation, and in it to serve him in the new creation, in righteousness and holiness, and to stand up in his power for his glory, in his power, righteousness, and holiness, that Christ brings into them, and renews them in, and so into the restoration; that they may labour in the church and garden of God in his power, to his everlasting praise and glory. Amen.

And all Friends, stand fast in the liberty wherewith Christ hath made you free, and in the liberty in the faith, which Christ is the author and finisher of; which faith purifies the heart, and gives victory, in which you have access to God, the mystery of which is held in a pure conscience; in which faith it hath its true liberty. And keep in the liberty of the everlasting glorious gospel of peace, which is not of man, nor by man, but from heaven; which gospel bringeth (and hath brought) life and immortality to light, and will preserve you in life and immortality, over him that hath darkened you; and in this gospel you have everlasting liberty and peace, and in the truth, which maketh you free from him that is out of the truth. This free state all are to keep in; and also in the pure holy spirit of God and Christ, that doth mortify all that is to be mortified and crucified; and doth baptize you into one body. In this holy spirit you are to walk, which leadeth you into all truth, in which is your unity and fellowship; and giveth liberty from that which hath grieved it, and quenched, and vexed it. And so in the liberty, and fellowship, and unity of the holy, pure, and peaceable spirit, you are all to dwell and walk, which is the bond of the Prince of princes' peace, which the world cannot take away. G. F.

London, the 13th of the 9th month, 1677.

CCCXLV.

My dear friends,—To whom is my love in the everlasting seed, that reigns over all, and will overcome all your persecutors, and the devil, that is the cause thereof, who fighteth against the light, (which is the life in Christ,) as they did against him in the flesh, above sixteen hundred years ago.

And now, my friends, suffer as lambs in the time of your sufferings; let all your wills be subjected with the patience that hath the victory; and run the race, and obtain the crown of life; and be willing to go to suffer for Christ's sake; for the apostle said, 'It is not only given you to believe, but also to suffer for his name sake, in whom you have salvation,' for 'they that suffer for righteousness' sake are blessed, and theirs

is the kingdom of God;' and by faith the holy men of God had victory, as you may see at large in Heb. xi. So nothing is overcome by any man's will, but by faith that giveth access to God, in which they do please God. And I do believe that all your sufferings will be for good, for your establishing upon the holy rock of life, which was the rock of all the sufferers, the prophets, and the apostles, who is the anointed saviour, to the answering that of God in all people; for the Lord hath a great work and seed in that place. So live in the spirit, that mortifieth all, and circumciseth all, and baptizeth all; so that with the spirit you may sow to the spirit, and of the spirit reap life everlasting.

And my desire is, that you may all be kept alive to God, and live in the living unity of the spirit, which is the bond of the heavenly peace, that passeth the knowledge of the world; which peace brings such joys which transcend all your sufferings, and will carry you above them. And so in love to God, and in love to your persecutors, you can pray for them who persecute you; and this suffering is above all the sufferings in the world, which are without love and charity, who maketh one another to suffer, when they get the upper hand. But such are not the sufferers for the true Lord Jesus, who suffered; though he was above all, yet he made none to suffer; and when he was reviled, he reviled not again, but said, 'Father, forgive them;' and committed himself to him that judgeth righteously. So let the same mind be in you as was in Christ Jesus; for the apostle said, that they had the mind of Christ, and the Lamb overcame, and had the victory; and this his sanctified ones, that follow him, are partakers of. Glory to his name for ever. Amen. G. F.

The 12th of the 5th month, 1677.

CCCXLVI.—*To Friends at Sussex.*

My dear friends,—To whom is my love, and to the rest of Friends that aways. And my desire is, that you may all suffer as lambs of Christ; 'for when he was reviled, he reviled not again; and he gave his back and cheek to the strikers and smiters, and his hair to be plucked off, and was as a 'lamb led dumb before his shearers, and he opened not his mouth;' though he was the King of kings, and Lord of lords: and so left his followers and believers an example, that they should follow him, like innocent lambs; for the Lamb and the saints have the victory over all the tearers, and strikers, and pluckers, and devourers, and persecutors. And so let patience have its perfect work in you and among you, in which you run the race, and do obtain the crown of eternal life. And do not strive, but keep down that spirit that would strive, with love, which differeth you from all other sufferers that

have not love, which envieth not, neither is provoked, but beareth all things, and endureth all things, and will wear out all evil doers. And so be faithful, and of the good faith that hath the victory, and in it suffer joyfully, as the saints did, and leave the gainsayers to the Lord God, who will reward and repay them. And keep in the seed that will out-last all, and bruise the head of the serpent. And so the Lord God preserve you all both in life, word, and conversation to his glory; and that all your words may be gracious. Amen. G. F.

The 8th of the 5th month, 1677.

CCCXLVII.—*Concerning subjection of the spirits of the apostles one to another, in the unity of the spirit of Christ.*

The apostles heard at Jerusalem, that the Samaritans had received the word of God, and they sent unto them Peter and John. Acts viii. 14. Now Peter and John did not, in opposition, say, we will stay till we have a motion. But as the spirits of the prophets were subject to the prophets, so the spirits of the apostles were subject to the apostles. And when tidings came to the church at Jerusalem, that the Grecians had believed, they sent forth Barnabas to them, and when he came, he exhorted them; and when Barnabas had found Paul, he brought him to Antioch, (and there the disciples were first called christians,) and the the church sent the collection by the hands of Paul and Barnabas unto the elders. Acts xi. 22, 23. 30. and ix. 27. Paul and Barnabas took with them John, whose surname was Mark; and Mark did not gainsay, and tell them, I must wait for a motion. Acts xii. 25. It pleased the apostles and elders, with the church, to send chosen men to Antioch, with Paul, and Barnabas, and Judas surnamed Barsabas, and Silas, chief men among the brethren, and wrote letters by them unto the Gentiles. Acts xv. 22. saying, 'Forasmuch as we have heard, that certain that went out from us have troubled you with words, subverting your souls, saying, ye must be circumcised and keep the law; unto whom we gave no such commandment. It seemed good unto us, being assembled with one accord, to send chosen men unto you; men that have hazarded their lives for the name of our Lord Jesus Christ.' Paul said unto Barnabas, let us go again unto every city, where we have preached the word of the Lord, and see how they do; and Barnabas determined to take Mark with them; and Paul chose Silas, being recommended by the brethren unto the grace of God; and they went through Syria and Cilicia; and as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem; and so were the churches confirmed and established in the faith, and increased in number daily. Acts xvi. 4. The brethren

exhorted the disciples to receive Apollos. Acts xviii. 27. And Paul sent unto the Ephesians, and called the elders of the church, and exhorted them. Acts xx. 17. Paul commends 'Phebe, a servant of the church which is at Cenchrea,' and bid them receive her in the Lord, and assist her in whatsoever business she hath need of. Rom. xvi. Now if Timothy come, so that ye receive him without fear, let no man despise him, but conduct him forth in peace, that he might come unto me, for I look for him with the brethren. Paul said to the Corinthians, 'Did I make a gain of you by any whom I sent unto you?' 2 Cor. xii. 17. 'Or did Titus make a gain of you? Tychicus, a beloved brother and faithful minister of the Lord, shall make known unto you all things; whom I have sent unto you for the same purpose, that you might know our affairs, and comfort your hearts.' Eph. vi. 21, 22. Paul sent to the Colossians, Onesimus with Tychicus, to make known all things unto them that were done with him. Col. iv. 9. And when they had read his epistle, they were to cause it to be read at Laodicea; and Paul charged the Thessalonians by the Lord, that they did read his epistle amongst all the holy brethren. 1 Thess. v. 27. And Paul saith, 'Take Mark, bring him with thee, for he is profitable to me for the ministry; and Tychicus I have sent to Ephesus.' 2 Tim. iv. 11, 12. Paul said to Titus, chap. iii. 12. 'When I shall send Artemas or Tychicus unto thee, be thou diligent to come unto me to Nicopolis, and bring Zenas the lawyer, and Apollos, on their journey diligently, that nothing be wanting unto them.' Paul saith to Philemon, 'Having confidence in thy obedience, I wrote unto thee, knowing that thou wilt also do more than I say.' Philemon 21, 22. John saith, 2 Epist. 'Look to yourselves, that we lose not these things that we have wrote, but that we may receive a full reward. I wrote unto the churches, but Diotrephas, who loveth to have the preeminence amongst them, received us not. Wherefore if I come I will remember his deeds which he doth, prating against us with malicious words,' 2. and 3. epistle of John. And in Jude, such as go in Balaam, Cain and Corah's way, 'wandering stars, raging waves of the sea, wells without water, clouds without rain, trees without fruit, twice dead and plucked up by the roots, their mouths speak great swelling words, to whom is reserved the blackness of darkness for ever. These are they that separate themselves, such as have not the spirit. But, beloved, build up yourselves in the most holy faith, praying in the holy ghost; and keep yourselves in the love of God.' Jude. 'Now I praise you, brethren, that ye remember me in all things, and keep the ordinances as I delivered them unto you; and the rest will I set in order when I come.' 1 Cor. ii. 11. 34. Paul in his second epistle to the Thessalonians, chap. iii. iv. 'And we have confidence in the Lord touching you, that ye both do, and will do the things which we command you. Now we command

you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us.' 'Now we exhort you, brethren, to warn them that are unruly, and comfort the feeble-minded, and support the weak, and be patient towards all men, for ye yourselves are taught of God to love one another; and that ye study to be quiet, and walk honestly to them that are without; and that ye may have lack of nothing.' 1 Thess. v. 14. And in 2 Thess. ii. 15. 'Therefore, brethren, stand fast, and hold the traditions which you have been taught, whether by word or our epistle.' G. F.

CCCXLVIII.

Dear friends, to whom is my love in the heavenly seed Christ Jesus, in whom all nations are blessed; Oh! therefore keep all in this seed, in which ye are blessed, and in which Abraham and all the faithful were blessed, (without the deeds of the law,) and so the promise was and is to the seed, and not to the law of the first covenant. And in this seed all nations and ye are blessed, which bruiseth the head of the seed which brought the curse, and separated between man and God. This is the seed which reconciles you to God, and this is the seed in which ye are blessed, both in temporals and spirituals; through which you have an inheritance, that cannot be defiled, among the sanctified, neither can any defiled thing enter into its possession, for all defilements are out of this seed. This is that which leavens up into a new lump, and bruiseth the head of the wicked seed that leavens into the old lump, upon whom the sun of righteousness goes down and sets; but never goes down nor sets to them that walk in the seed in which all nations are blessed; by which seed they are brought up to God, which puts down that seed which separated betwixt them and God; so that there comes to be nothing betwixt them and God.

And so now, all my dear friends, my desires are, that you may all be valiant, in this heavenly seed, for God and his truth upon the earth, and spread it abroad, answering that of God in all; that with it the minds of people may be turned towards the Lord, that he may come to be known, and served, and worshipped, and that ye may all be the salt of the earth, to make the unseasoned savoury. And in the name of Jesus, keep your meetings, who are gathered into it, in whose name ye have salvation, and he in the midst of you, whose name is above every name under the whole heaven. And so you have a prophet, and bishop, shepherd, priest, and counsellor, above all the counsellors, priests, bishops, prophets, and shepherds, under the whole heaven, to exercise his offices among you, in your meetings, that are gathered in his name. And so Christ's meeting and gathering is above all the meetings and

gatherings under the whole heaven. And so his body, his church, and He the head of it, is above all the bodies, and churches, and heads under the whole heaven. And so the faith that Christ is the author of, and the worship that he hath set up, and his fellowship in his gospel, is above all historical faiths, and the faiths that men have made, together with their worships and fellowships, under the whole heaven.

And now, dear friends, keep your men and women's meetings in the power of God, the gospel, the authority of them, which brings life and immortality to light in you. And this gospel, the power of God, will preserve you in life and in immortality, which hath brought it to light in you, that ye may see over him that hath darkened you, and so from the knowledge of the things of God. And so, it is he and his instruments, that would darken you from life and immortality, and that would throw down your men and women's meetings, which are established in the power of God, the gospel, and would darken you again from this life and immortality, which the gospel hath brought to light; and will preserve you in life, and in immortality, as your faith stands in the power of God, the gospel, in which every one sees your work and service for God. And every heir of the power of God, the gospel, hath right to this authority, which is not of man, nor by man; which gospel, the power of God, is everlasting, and leads you into an everlasting fellowship; and in the gospel is everlasting joy, comfort, and peace, which will out-last all those joys, comforts, and peace, that will have an end; and also that spirit that opposes its order, and the glorious fellowship, peace, and comfort that are in it.

And now, my dear friends, my desire is, that ye may keep in the unity of the spirit, that baptizes you all into one body, which Christ is the heavenly and spiritual head of; so that you may see, and witness to your heavenly and spiritual head; and all drink into that one spirit; which all people upon the earth are not like to drink into while they grieve, quench, and rebel against it; nor be baptized into one body, nor keep the unity of the spirit, which is the bond of peace: yea, the King of kings and Lord of lords' peace, which is the duty of all true christians to keep, who are inwardly united to Christ. So with my love in the everlasting seed. G. F.

Swarthmore, the 26th of the 7th month, 1678.

CCCXLIX.—*To Friends in the County of Oxford.*

Dear friends,—Keep in the Lord's power, that his kingdom stands in, and in righteousness, and peace, and joy in the holy ghost, which the devil and all his instruments of strife and debate, and sowers of discord among brethren, are out of; and keep that spirit out with the power of

God, which was before it was; in which gospel (the power of God) is your holy and heavenly order; in the possession of the same labour, walking in the new and living way, over all the dead ways in Adam, let them be what sect they will; and in this new and living way you have the life and the truth, which death and darkness cannot get into, which is out of the truth, though they may talk of the words of the truth. But keep in the pure religion that was set up above sixteen hundred years ago; and this pure religion, which is undefiled before God, will keep you from the spots of the world, and above all the spotted and dirty religions that are not pure, but are defiled before and in the sight of God. And in this religion, in your men's and women's meetings, that are in the gospel of Christ, and in the order of it, you will see that nothing is lacking, being ordered by the holy, pure, peaceable and gentle wisdom of God from above. And so keep in the worship of God, in the new covenant, in the spirit, and in the truth; which the devil, that foul spirit who is out of the truth, cannot get into, nor his company: and so in the seed of life, which bruiseth the head of the serpent, all dwell, and sit down, who is the Amen, the first and last, in whom you have peace with God; and then nothing can get between you and the Lord God. G. F.

CCCL.—*To the Yearly Meeting in Yorkshire.*

My friends,—In the service, and in the work of the Lord Jesus Christ, the second Adam, in his power, light, and truth live, over death and darkness, and him that is out of the truth. So, all in the seed that bruises the serpent's head, stand up for God's glory and honour; in which seed you are all one, male and female; and in which seed you all have peace and unity that is everlasting. And in this heavenly seed, see that all walk as becometh the glorious gospel of Christ Jesus, which hath brought life and immortality to light through the gospel; by which ye do see over him that hath darkened you. And this gospel, the power of God, will keep you in life and in immortality; in which you may all see your work and service for the Lord God, in holiness, and in righteousness, and in godliness, that the Lord God may be glorified in you all, and among you all, who is over all, blessed for ever. Amen.

And, friends, see that all your children and families be trained up in the new covenant of grace, and in life, and peace, and circumcised and baptized with the spirit, that they may all eat of the spiritual food, and drink into one spirit in the new covenant, and to feed upon the substance, as the Jews did on the shadows in the old, which faded away. And the power of God, the gospel, is the authority of your

men's and women's meetings; and every heir of the gospel is to labour in their inheritance and possession, in the restoration into the image of God, in righteousness and holiness, being made by Christ, that never fell, helps-meet in the restoration, (as they were before the fall,) who is the first and last, the foundation and rock of ages. In him sit down in life, and peace, and rest, the Amen, that nothing may get between you and the Lord God; and see that nothing be lacking among you, then all is well. So with my love in the Lord Jesus Christ. G. F.

London, the 3d of the 4th month, 1678.

CCCLI.

Friends,—Know what the Lord doth require of you, and all have a sense of that in yourselves, that he doth require; which is, 'to do justly, and to love mercy, and to walk humbly with God.' Now, the Lord who is merciful and just, holy and righteous, pure and perfect, he doth require, that man and woman should do justly and righteously, and live godlily and holily, by the holy light, and spirit, and truth, and grace, that the Lord hath given every man and woman to profit withal. And so, to answer the holy, pure, righteous, just God of truth, in all their lives, and words, and conversations; and so, to glorify him upon the earth. And the more the Lord gives, the more he requireth; and the less that he giveth, the less he requireth. But the Lord requireth of every man and woman as he giveth, who will judge the world in righteousness, by the man Christ Jesus, according to the gospel, the power of God, that is preached to every creature under heaven; that is, according to the invisible power; manifesting, that there is something of the invisible power of God in every man and woman. So, here the Lord Jesus Christ doth not judge according to the hearing of the ear, and to the seeing of the eye; for with righteousness shall he judge you, according to the light, which is the life in the word, Christ, with which he doth enlighten every man that cometh into the world, to the salvation of them that believe in it, and the condemnation of them that do hate it, and that will not receive the gospel, nor the grace, which bringeth salvation, which hath appeared to all men, but walk despitefully against the spirit of grace, and turn it into wantonness. So, according to his grace, and light, and gospel, will the righteous God judge the world in righteousness, by Christ, the heavenly and spiritual man, who hath died for the sins of the world; though they deny him that bought them, and tasted death for every man. Such deserve his judgment.

G. F.

Send this abroad among Friends, to be read in their meetings.

Swarthmore, the 11th month, 1678.

CCCLII.—*An epistle to Friends, to keep in the power of God in their peaceable habitations, over all the troubles of the world.*

All my dear friends and brethren, who are gathered by the light, grace, and truth, and power, and spirit of Jesus Christ, to him, the head over all, by whom were all things created, the first-born of every creature, and the first-begotten from the dead, know him, and the power of his resurrection, that you all may be partakers of it, and of life everlasting, and may sit together in the heavenly places in Christ Jesus, who is over all, the first and last. And in him you have peace, who is not of this world; for in this world there is trouble. And the world did and doth hate Christ, yea, and his light, grace, truth, power, and spirit; and therefore it is no marvel if the world do hate Christ's members, that do follow him in his light, grace, truth, power, and spirit; and so with it receive him into them, their life and salvation. And so he that hath the son of God hath life; who is the fountain that filleth all that wait upon him, with his heavenly blessings and riches of life, from Christ the rock and foundation, that cannot be shaken, though the rocks and foundations of the world may be shaken, and cloven in pieces, and the pillars of the earth may reel and stagger, and all hypocrites and sinners may fear; but they that fear the Lord, and wait upon him, shall be as Mount Sion, that cannot be removed; for the Lord's power is over all, by which he keeps his people to the day of salvation.

And therefore, all you that have this keeper, the power of the Lord, through faith unto the day of life and salvation, need none of the slumbering keepers or watchers; for the Lord was the keeper of Israel, who neither slumbered nor slept, till Israel forsook the Lord, and then they set up slumbering and sleepy watchers and keepers; like the apostate christians, who have forsaken the power of God to keep them, and then they are soon forsaken.

And therefore, friends, you that do know the power of God, in which the kingdom of God stands, you know your keeper, through the faith which Jesus Christ is the author of, which stands in his power, and not in words; and so your faith standing in his power, it will keep you out of the words of men's wisdom, and above them.

And the golden lamp in your tabernacle, all are to have to burn with the heavenly oil, which you have from Christ your high priest, being returned to him, the great shepherd and bishop of your souls, who will bring you, his sheep, into his safe fold; who gives unto his sheep eternal life, and his sheep shall not perish, neither shall any pluck them out of his hand. Though men may pluck hypocrites and apostates one from another; but Christ saith, 'no man is able to pluck his sheep out of

his Father's hand.' And therefore, all feel the hand that hath brought you out of spiritual Egypt, where Christ hath been crucified, to Christ, in his new covenant of light and life, as the Jews were brought out of Egypt in the old covenant, which Christ hath abolished, and makes all things new; so that all may be grounded on him, who was the foundation of all the holy prophets and apostles, and of all the holy men of God to this day.

And therefore, consider who it is that abides in the tabernacle of God, and dwells in his holy hill; it is the faithful and the upright, which holy hill is a safe place for all the upright. As the Lord said, 'in the last days the mountain of the Lord's house should be established on the top of the mountains, and should be exalted above the hills, and all nations should flow unto this established house.' And here the Lord does teach his people that come up to the mountain of the house of the God of Jacob. So all mountains, houses, hills, and teaching will be shaken, but the mountain of the Lord's house shall be established in the last days, as the prophet said, which are the days of Christ.

Is not this the stone that became a great mountain, and fills the whole earth, which smote and broke to pieces the iron, clay, brass, silver, and gold image, or monarchs, which were as mountains? And this stone which becomes a great mountain, sets up a kingdom which shall never have an end. Is not this the kingdom of Christ, which Christ saith, 'Except a man be born again he can neither see the kingdom of God, nor enter into it.'

And therefore, friends, all you that do know his kingdom that stands in power, in peace, and joy in the holy ghost, over the power of the evil, and all the unclean ghosts, which keeps them in their first birth, and leads them into all evil, as the holy ghost leads them into all truth.

And so, dear friends and brethren, know this rock, this stone, this foundation, the house of God, that is established upon the Lord's mountain, above all other houses, hills, mountains, and teachings in the world, where God doth teach his people, and establish them upon Christ Jesus, the living rock and foundation, and living way. And so though there may be troubles without, and troubles within; yet if you wait upon the Lord, he will renew your strength.

And the children of God they are set for signs and wonders; for as it is said, 'Lo, the children that thou hast given me, they are for signs and wonders.'

And therefore, friends, keep your habitation in Christ Jesus, in whom you have peace; for all the rude talkers, and vain disputers, and janglers, which canker and rust, go out of the peaceable truth; and that which is torn, and dies of itself, must not be fed upon, but the life must be fed upon, which gives you life eternal.

And the Lord did not build his Zion, and outward Jerusalem, with blood, in the old covenant; for they that did build their Zion and Jerusalem with blood, made their Zion a field, and their Jerusalem a heap; so if this practice was forbidden in the old covenant, much more in the new, who think to build Zion and Jerusalem with blood and iniquity; for such have not been Zion's children, nor Jerusalem's, that is from above, who shed men's blood concerning religion, church, and worship; for Christ rebuked such that would have had men's lives destroyed, and told them, 'they knew not what spirit they were of;' so they that do not know what spirit they are of, they are not like to build up God's Zion and Jerusalem.

For Christ said, 'He came to save men's lives, and not to destroy them; for the world's god was the destroyer of men's lives, but Christ came to destroy him and his works, and to save men's lives and souls also.

And so, dear friends, let the love of God, which is shed abroad in your hearts, cast out all fear. And keep in the name of Jesus, in which you are gathered, which is above every name under the whole heaven, in whom you have life and salvation, and his presence among you; whose name is a strong tower; and Christ is a rock to hide yourselves in, and his spirit to cover you, which is a covering sufficient enough for you; 'and wo will be to that spirit which is covered, but not with his spirit;' they may fly to the rocks and mountains to cover and hide them, which will not be sufficient; for the rocks will rend, and the mountains will be removed; such may run down into spiritual Egypt for strength, where Christ was crucified, like the Jews in the old covenant, that ran into outward Egypt from his spirit, but all was in vain.

And therefore, trust in the Lord, who has preserved you by his glorious light and power to this day, that you may be settled upon the seed Christ Jesus, which is over all that, within and without, that is contrary to it, and bruiseth the head of the serpent, that hath been between you and God. So that in Christ the seed you have peace with the Lord God, life, and dominion, and election, and salvation, who redeems out of the curse, and fear of men, or that makes the arm of flesh his strength, and not the arm of God; and therefore the arm of the Lord being your strength, Christ your rock and salvation, then you need not fear what man can do unto you; for all God's children are dear and tender to him, whom he hath begotten again by the word of God to be heirs of his kingdom; he feeds them with life eternal, and the milk of his word, which word lives, and abides, and endures for ever, and is always full and plenteous of milk, and nourishes all God's children unto eternal life, and to inherit his kingdom, and the world which is everlasting, which Christ is the ruler of, (the heavenly and spiritual

man,) and therefore they that are in him, must be new creatures; for all the old creatures are in old Adam.

And therefore my desires are, that you may all be settled in Christ Jesus, who was dead and is alive again, and lives for evermore, a prophet, counsellor, priest, bishop, and shepherd, a circumciser and baptizer, a living rock and foundation for evermore, the beginning and ending, the first and last, the Amen; sit down in him, and he in you, in whom you have peace with God. Amen. G. F.

Swarthmore, the 6th of the 12th month, 1678.

CCCLIII.

My dear friends, whose faces are set towards Zion, from this dunghill world of vanity and vexation of spirit; the glory, comfort, and pleasures of which pass away; they that have more or less of it, and that enter into it, enter into trouble; and when they are in it, it is a great trouble to come out of it, and to be a fool for Christ's sake, who is not of this world, but of the world that hath no end. And therefore you must believe in the light, grace, and truth that cometh from him, in the inward parts or heart, which directeth your minds to Christ, from whence this comes, and to unite to him that is heavenly, who saith, 'seek the kingdom of God first,' and the righteousness of his kingdom, then all outward things will be added to them that have found the kingdom of God, that stands in righteousness over unrighteousness; and it stands in the power of God, over the power of the devil, and was before he was, and it standeth in peace and joy in the holy ghost, over all the unclean ghosts, or unholy spirits; and the good seed are the children of this kingdom, which is everlasting.

And take heed of your wills, and give not way to them, but give way to the power and spirit of God, which crucifieth it, and keeps it under the cross of Christ; so that your inward man may be renewed, and the old Adam put off, so that the daylight of Jesus Christ may be seen, which Abraham rejoiced to see, and so do they that be of the faith of Abraham, which faith is the gift of God, that see the sun of righteousness shine in their hearts, to nourish that which God hath there planted, who watereth it with the living water of the word, his living plant. And here is water in your own wells, that you may drink out of your own wells or cisterns, and to have grapes off their own vines, from which they may have the new wine in their new bottles, to glad and cheer their hearts with the wine from the heavenly branch of the heavenly vine, of which the Lord is the husbandman; and this must every one of God's people feel.

What is the matter that all the world is of so many ways since the

apostles' days? Because they are out of Christ, the way, the new and living way, (which is over all the dead ways,) which was set up above sixteen hundred years ago.

And why have they so many religions? Because they are out of the pure and undefiled religion before God, which was set up above sixteen hundred years ago, which religion keeps from the spots of the world; and then this religion must be above the world, that keepeth from the spots of it; and they that are gone from this religion, into those of their own making, and tell people, they must not be perfect here, and must carry a body of death with them to the grave: and others say, that they must have a purgatory when they are dead; this doctrine is contrary to the apostles, who said, that 'they were cleansed by the blood of Jesus, and washed by the water of the word;' and this blood and water God's people must feel the effects of within, to wash and cleanse their hearts, souls, minds, and consciences; 'their hearts and consciences being sprinkled (as the apostle saith) with the blood of Jesus from their dead works, to serve the living God:' for many may talk of the blood of Jesus without them in their dead works, not serving the living God, their hearts and consciences being not sprinkled with the blood of Jesus; and they must feel it within as well as without. And if they have life, they eat his flesh and drink his blood, if they do live by him that is heavenly and spiritual, the second Adam, the Lord from heaven: for they have drunk long enough into old Adam's unclean spirit, which is the cause that there are so many bodies, that they do vex and quench the good spirit, and resist the holy ghost, which should baptize them all into one body; that is to plunge down all sin and evil that is got up by transgression, and burn that up which is chaff or corruption, and so to drink into one spirit, as the apostles and churches did in the primitive times, and so to have the same fellowship and unity in the holy spirit of Christ, as they had, to wit, in Christ Jesus, who was, and is, the holy head of his church, his elect in him. And Jerusalem, that is above, is the mother of all such; and such do worship God, as Christ taught above sixteen hundred years ago, in spirit and in truth.

So all must come to the spirit and the truth in their hearts and souls, if they do know the God of truth, who is a spirit, and must worship him in spirit and in the truth; into which holy spirit and truth the unclean spirit, and him that is out of truth, cannot come. So all will-worshippers, and the dragon, and beast, and false worshippers, are out of this holy spirit and truth, in which the pure and holy God is worshipped; and as all that did eat of the passover in the old covenant were to be circumcised in the flesh, so are all in the new covenant to be circumcised with the spirit, by putting off the body of the sins of the flesh, that came upon man by transgression, if they will feed on Christ their

heavenly sacrifice. For the old covenant of circumcision was held in the flesh, and then they did feed upon the natural sacrifices; but the new covenant is held in the grace, light, and spirit, by which they are circumcised, and so do feed on their heavenly sacrifice: for in the old covenant they were not to eat the blood of beasts, or any blood; but in the new covenant Christ tells you, 'Except ye do eat my flesh, and drink my blood, ye have no part in me:' for as by Adam and Eve, their eating that which God forbad, came death; so if Adam and Eve's sons and daughters have life again, it is by eating of that which Christ commands; and as by eating came death, so by eating cometh life, and not by talking; no, not by talking of the son of God; for all reprobates may do so; for the apostle saith, 'If Christ be not in you, ye are reprobates;' and 'He that hath not the son of God, hath not life;' and 'He that hath the son of God, hath life.' And the saints did confess the son of God was come, and had given them an understanding, and they were in him, and they were to walk as he walked, and not only to talk as he talked: for there are too many talkers, and few walkers in Christ; my desire is there may be more.

And the Lord God Almighty strengthen you in your inward man, and over all give you dominion in the seed of life, which bruiseth the head of the serpent, (that brought death and a curse,) and this seed bringeth the blessings, in which all nations are blessed; and out of this seed they are not blessed, though they may profess all the words of this good seed; and if they are not in it, they have not the blessing in it; and they that be in this, their blessings and peace flow as a river from the rock and foundation of life, that standeth sure, which all the prophets, apostles, and sanctified ones did and do build upon, who is their life and salvation.

So feel the stone that is cut out of the mountain without hands, which must become a great mountain, and fill the whole earth, which hath a kingdom that is everlasting, which, except a man be born again, he neither can see it, nor enter into his kingdom.

And my desire is, that you (in your measures) may be preserved to the Lord, and know what he doth require of you, 'To love mercy, to do justice, and to walk humbly with God;' for the more he giveth, the more he requires; and the less that he gives, the less he requires; who will judge the world in righteousness according to the gospel preached in every creature, showing that there is something of God in every creature that shall answer his judgment. And therefore my desire is, that all may be faithful to what the Lord hath made known unto them by his grace and truth, light, power, and spirit, and then the Lord will supply them with more; to whom be glory and praise, who is the creator of all, through Jesus Christ, by whom all things were made. Amen.

G. F.

CCCLIV.

And, dear friends, my love to you all in the seed of life and peace, which floweth as a river, and bruiseth the head of the serpent, that hath brought death and darkness, wo, misery, and imperfection upon and in man; and in this seed Christ is all nations blessed and elected; and out of it is the curse and reprobation. And out of this seed are all the false religions, false ways, false worships, and false churches, or bodies without heads, like so many monsters, which the seed of the serpent hath brought forth since the apostles' days, and then they have made them heads, out of their bodies, or churches, and when one head is fallen off, then another they make, and set it upon their body or church, having lost and gone from the true head, Christ.

And sometimes the members do fall out about making a head for their body, so that the members do destroy one another about it. Now this monstrous body is brought in by this evil seed in such as are gone from the light, grace, truth, power, and spirit, that cometh from Christ, the heavenly head, in whom dwelleth the fulness of divinity. And they are never like to come to the true head, Christ, but by coming to the light, grace, truth, power, faith, and spirit of Jesus, which cometh from him, and turneth to him again, (the head,) and so to hold him their head, by which all the members are coupled together by joints and bands, which do receive their nourishment from him their head, who doth supply every member with life everlasting from him that is alive, and liveth for evermore.

And since such have gone from the light, grace, truth, spirit, and power of Jesus in this night of apostacy, they have gone from that which cometh from the head, Christ, which should join to him. And therefore in this night of apostacy there have been many bodies without the true head, which have made so many heads, and set them upon their bodies, and when they are gone, they do make more; and the beast, dragon, wolves, and false worships or bodies of people, without the true head, Christ, being out of the grace, truth, light, power, faith, and spirit which the apostles were in, they have brought forth so many monstrous bodies without heads, till they have made heads for them; and when one is gone, they do make another. And therefore all must come to the grace, truth, power, spirit, and faith that cometh from Jesus, if that they do come to him from whence it cometh, and so hold him their head, Christ, which head all things were made by, who is first and last, the beginning and ending. Hallelujah.

And my desires are, that all may be in their services for Christ, men and women, in his grace, truth, light, power, and spirit, that from him

they may all have their penny, who doth reward every man and woman according to their works, and not stand idle chaffering in the market-place.

So with my love in the Lord, the Creator of all, and in the Lord Jesus Christ, by whom was all, who is over all, the first and last, a living rock and foundation for all the living to build upon, that are quickened by him, and do believe in his light, which is the life in Christ, the word, by whom all things were made; and so are grafted into Christ, the living tree, that never withereth; and so from him the green tree every graft doth receive its nourishment, that is grafted into him; and so the living root doth bear every living branch, and nourishes it, that it may bring forth fruit to the praise of God over all, blessed for ever.

And this is the tree whose leaf never fadeth, nor fruit faileth; but its fruit feedeth all the living, and the leaves thereof heal the nations. And this tree stands in the midst of God's garden, who saith, in the midst of thy church will I sing praise, which are living stones, a spiritual household of faith, elect and precious, the church of the living God, written in heaven; so holiness becomes the house of the Lord. And therefore the Lord doth require more from Friends than all other people, because he hath given more to them; and so all people do expect more from Friends than all other people, in answering that of God in them all in truth and in righteousness, and holiness and godliness; for ye are the lights of the world, and the salt of the earth to season it. So all must glorify the Lord God in their lives and conversations, with their bodies, spirits, and souls, which are Christ's, who has bought them and cleansed them with his blood and the pure water of his word, who makes them sanctified vessels of his mercy for his glory; therefore none must dishonour the Lord.

And therefore my desires are, that you may all be valiant for the truth upon the earth; and keep up all your men and women's meetings in the Lord's power, the gospel, which hath brought life and immortality to light, and it will preserve you in life and immortality over him that hath darkened you; and in this all will see their works and services for the Lord God, and his son Christ Jesus, in that which hath brought life and immortality to light; in which gospel is an everlasting perfect fellowship and order, which will stand when all others are gone; all the saints that do enjoy this, cannot but praise the Lord, and sing praises to him for ever and ever. Amen.

The apostle saith, 'If any man be in Christ he is a new creature; old things are passed away, behold all things are become new.' 2 Cor. v. 17.

So they that are in Christ are new creatures; and they that are in old Adam are old creatures; and are in their old things, old ways,

old worships, and old religions, and have the old garments, and the old bottles, that hold the old wine, and cannot endure the new; and have the old, rusty, moth-eaten treasure. And they that are in Christ, the heavenly and spiritual second Adam, who maketh all things new, are new creatures, and spiritual men, and are heavenly-minded, and are new bottles, that hold the new wine and the new heavenly treasure, and have the new clothing, the fine linen, the righteousness of Christ, and are the new and living way, over all the dead ways. And they are in the new worship, which Christ set up above six hundred years ago, which is in the spirit and in the truth; in which holy spirit and holy truth the holy God is worshipped: and this was new to both Jews and Gentiles, and is new to all the apostate christians, who are not in the holy spirit and truth that the apostles were in. And this new creature in Christ hath a new religion, which is pure and undefiled, and keepeth from the spots of the world: and this religion is new to the Jews and Gentiles, and all the apostatized christians that plead for a body of death and sin to the grave, and a purgatory when they are dead. And they that be in Christ are new creatures, and they have a new head, who is the head of all things, the first-born of every creature, and the first-begotten from the dead, who is alive, and liveth for evermore, who bruiseth the serpent's head, who hath made things old, but Christ maketh all things new; and they that be in him, are new creatures; and they that be out of Christ, are the old creatures in old Adam; and these old creatures are doting about their old things, and their old bottles, old wine, old garments, and are doting about their old ways, old religions, and old worships, and persecuting one another with their old carnal weapons, these old creatures, which dote about their old worships, religions, and ways; so that one old creature falleth out with another old creature, so that these old doting creatures in old Adam, out of Christ the second Adam, do wrestle with flesh and blood about their old ways, religions, and worships: and these old doting creatures (which be out of Christ the saviour) do destroy one another about their old ways, worships, religions, and churches. And these old creatures, that be out of Christ the head, are monstrous bodies without a head, till that they have made one, and then the old creatures set it upon their body; which head (as they do think) doth pardon their sins; and when this their head is fallen off their body, then they do make another, and set it on their old creature's body. But they that are in Christ, are new creatures, and Christ is their head, who is their redeemer, sanctifier, and saviour, who is alive, and liveth for evermore; and walk in Christ, the second Adam, who is heavenly and spiritual. And the old creatures, out of Christ, their walk is in old Adam, who are natural and carnal, and so are their weapons and

armour, that they defend their old ways, church, religion, and worship with, they are carnal (and not spiritual) by which they kill one another; and the old creatures do study or dote which way they may destroy or imprison, persecute or banish, spoil or torture the righteous or new creatures in Christ. And they that are in Christ are new creatures, their weapons and armour are spiritual, and they do not wrestle with flesh and blood, but spiritual wickedness and rulers of darkness in high places, and bring down imaginations and high thoughts, as Christ (whom those new creatures are in) teacheth them, who saith, that 'he came not to destroy men's lives, but to save them;' and rebuked such as would have had men's lives destroyed, and told them, that 'they did not know what spirit they were of.' So it is clear, that the old creatures, that are out of Christ, (who destroy men's lives about their old ways, churches, religions, and their old worships,) do not know what spirit they are of; and although they do not know what spirit they are of, whether it be a good spirit or a bad one, yet people must conform to that way, religion, worship, and church that this old creature, that is out of Christ, hath set up, or else he will persecute them or destroy their lives, though Christ saith, 'they do not know what spirit they are of.' And is not this hard, to conform to that which the old creatures have made and set up, which do not know their own spirits, nor what spirit they are of? And therefore, were not those doctrines, ordinances, traditions, and rudiments of the world the old creatures (who are in old Adam) which they did and do dote after, which the new creatures in Christ Jesus, the second Adam, were not to taste, touch, nor handle, for they did perish with the using? And are not all the will-worships, and the beast's and the dragon's worships, of the old creatures, that are out of Christ, bearing the mark of the beast in their hand or forehead? And they that are in Christ, who are new creatures, have their Father's mark or name in their foreheads, and worship the holy, pure and living God in spirit and in truth. And it was the old creatures that made images and idols; and such make them now, and worship them: but they that are in Christ, are new creatures, and are renewed up into the image of God, and worship him in his holy spirit and truth, that liveth for ever. Amen.

And these cannot touch, taste, nor handle the old creature's images, idols, doctrines, ordinances, traditions or rudiments of the world, which are the old creature's, in old Adam, which doth touch, taste, and handle them: but the new creature cannot, who is in Christ, the express image of the Father; and he maketh his new creatures like himself. Moses appointed servants for God in the law or Old Testament; but Christ made sons in the New Testament; for 'as many as received Christ, he gave them power to become the sons of God.' G. F.

Swarthmore in Lancashire, the 30*th of the* 11*th month*, 1678.

CCCLV.—*To Friends in America, concerning their Negroes, and Indians.*

All Friends, every where, that have Indians or blacks, you are to preach the gospel to them, and other servants, if you be true christians; for the gospel of salvation was to be preached to every creature under heaven; Christ commands it to his disciples, 'Go and teach all nations, baptizing them into the name of the Father, son, and holy ghost.' And this is the one baptism with the spirit into one body, which plunges down sin and corruption, which hath gotten up by disobedience and transgression. For all have been plunged into sin and death from the life, for all died in Adam, then they have been all subjected by the evil spirit, which hath led them out of the truth into the evil; and therefore they must all be baptized into the death of Christ, and put on Christ, if they have life.

And also, you must preach the grace of God to all blacks and Indians, which grace brings salvation, that hath appeared unto all men, to teach and instruct them to live godly, righteously, and soberly: which grace of God is sufficient to teach and establish all true christians, that they may appear before the throne of grace.

And also, you must teach and instruct blacks and Indians, and others, how that God doth pour out his spirit upon all flesh in these days of the new covenant, and new testament; and that none of them must quench the motions of his spirit, nor grieve it, nor vex it; nor rebel against it, nor err from it, nor resist it; but be led by his good spirit to instruct them; and with which they may profit in the things of God; neither must they turn from his grace into wantonness, nor walk despitefully against the spirit of grace, for it will teach them to live soberly, godly, and righteously, and season their words.

And also, you must instruct and teach your Indians and negroes, and all others, how that Christ, by the grace of God, tasted death for every man, and gave himself a ransom for all men, to be testified in due time, and is the propitiation not for the sins of christians only, but for the sins of the whole world: and how, that he doth enlighten every man that cometh into the world, with his true light, which is the life in Christ, by whom the world was made.

And Christ, who is the light of the world, saith, 'Believe in the light, that ye may become children of the light.' And they that do evil, and hate the light (which is the life in Christ) and will not come to the light, because it will reprove them, and love the darkness more than the light; this light is their condemnation. And so, all must be turned from darkness to light, to believe in the light; and from the power of

satan to God; and, if they do not believe, they will be reproved, condemned, and judged by Christ, who hath all power in heaven and in earth, given unto him, who will judge both the quick and the dead, and reward every man according to his works, whether they be good or evil.

And therefore you are to open the promises of God to the ignorant, and how God would give Christ a covenant, a light to the Gentiles, the heathen, and a new covenant to the house of Israel, and the house of Judah, and that he is God's salvation to the ends of the earth; and how that the earth shall be covered with the knowledge of the Lord, as the waters cover the sea; so that the glorious knowledge of the Lord should cover the earth.

And the Lord said, 'He knew that Abraham would teach and instruct his family, that they should learn to keep his laws and statutes after he was gone;' and Abraham did circumcise all his males, yea, them that he had bought with his money of any stranger. Now who are of faith, and walks in the steps of faithful Abraham, do preach up and instruct all their families in the circumcision of the spirit, that they might be circumcised with the spirit, which puts off the body of death, and the sins of the flesh, that is come up in man and woman by transgression; so that in the spirit they may serve and worship the true and living God; and so that ye all may come to enjoy the presence of the Lord in your families, and improve your talents that Christ hath given unto you; for David saith, that saw Christ in his new covenant, 'Let all nations praise the Lord;' and again, 'All that have breath praise the Lord;' again, 'Let the poor and needy praise thy name. And let all people praise thee, O God. And O ye servants of the Lord, praise the Lord; for the Lord is good to all, and his tender mercies are over all his works. And all thy works shall praise thee, O Lord; and thy saints shall bless thee, they shall speak of thy glory and of thy kingdom, and talk of thy power.' For the Lord saith, 'From the rising of the sun to the going down of the same, my name shall be great among the Gentiles. And in every place incense shall be offered unto my name; and a pure offering; for my name shall be great among the heathen, saith the Lord of hosts.' And this heavenly incense, and offering in every place, is the spiritual offering in the new covenant; for the Jews were to offer but in one place, in the temple, in the old covenant, but in the new covenant their offering is in the holy temple of their hearts, in the spirit, with which they offer the pure, and holy, and acceptable sacrifice to God; with that spirit which God hath given them, they have a living sense of God their creator, and Father of all their mercies, who hath made them, and hath made all things for them, and redeems

them by his son Christ Jesus, to whom be praise, and glory, and honour, and thanks for evermore.

So let all bow at the name of Jesus, to his power, and light, and spirit, for they have bowed to the power of darkness, that foul and unclean spirit, who is out of truth, and in whom there is no truth. And therefore now all are to bow at the name of Jesus; for there is no salvation in any other name under heaven, but in the name of Jesus, whose name is above every name under the whole heaven, who is the first born of every creature, and the first begotten from the dead, whom God now speaks to his people by, his son; and all are to hear him, the great prophet; and every tongue is to confess to Christ Jesus, to the glory of God the Father, who is the first and last, who bruises the serpent's head. And so through Christ Jesus man and woman comes again to God. All blessings and praises be to the Lord God, through Jesus Christ, for ever and evermore. Amen. G. F.

Swarthmore, the 10th month, 1679.

CCCLVI.

Dear Friends every where, that have received the truth as it is in Jesus, which is holy and pure, and brings to live in him that is pure and holy. The truth is peaceable, and a peaceable habitation; and the truth is sufficient and able to make you free from him that abode not in the truth, and in whom there is no truth. And all that do not live and walk in the peaceable truth, follow him that is out of the truth, into strifes, and vain janglings and disputings, like men of corrupt minds, destitute of the truth. And now the grace and truth that comes by Jesus Christ, is that which all people should be under in this new covenant of light, and life, and grace, and truth; as the law came by Moses in the old covenant, and the Jews were to be under the law. But the true christians who have received the grace and truth come to be under this grace's teaching, leading, and establishing; by which grace and truth they are united and joined to Jesus Christ, from whence it comes. And this grace and truth is able and sufficient to make you free from him that is out of the truth, and to come to have a peaceable habitation in Christ Jesus, their eternal rest and sabbath. For Christ Jesus saith to his believers and followers, 'In me ye have peace, but in the world ye have trouble;' and the trouble is in the world of wickedness. And therefore God's people are not to love the world, nor the things of the world; for the love of the world is enmity to God.

And therefore, feel God's love shed abroad in all your hearts, through Christ Jesus, to carry all your hearts and your minds above the love

of the world; and this love is that which will preserve you in the excellent way of bearing all things; and the love of God fulfils the law.

And the fruits of the pure holy spirit of the God of truth is love, which is a peaceable spirit: but the foul, unclean spirit, that is out of the truth, is a ravenous, unquiet, unpeaceable spirit. And the faith that Jesus Christ is the author and finisher of, works by love; and the spirit of faith is a peaceable spirit; which faith gives the victory over the unpeaceable, unruly, ravenous spirit; and by which faith you have the inheritance.

And the glorious gospel of Christ Jesus, which is the power of God, the gospel of peace, which is over the power of darkness, and was before it was, and it will be when it is gone; and in this gospel all the heirs of it have an everlasting unity, and an everlasting glorious fellowship in the glorious gospel of peace, yea, a glorious, peaceable fellowship and an access to God.

And the wisdom of God from above is gentle and peaceable, and justifies and preserves all her children above the unpeaceable wisdom that is below; and this peaceable wisdom preserves above all the unruly spirits, and vain talkers and janglers, such as talk of the wisdom of God, but live not in it, but in the wisdom of the world.

And such as talk of the gospel of Christ, the power of God, but live not in it, but do live in the power of satan, the enemy and adversary, and the devil, the destroying power and spirit; and such have no comfort of the scriptures, nor of the things of God, nor of the grace, nor of the truth, nor of the wisdom of God, nor of faith, nor light, though they may talk of all these things, while they follow that unruly, foul, unpeaceable spirit, that abode not in the truth, (in whom there is no truth,) and where there is no truth there is confusion and disorder. Now the God of truth is a God of order, from whom you have grace, truth, and faith, which is his gift, and his spirit, and gospel, and wisdom, that you may all live in the order of it, and as it orders you. For God is a God of order, and his order is known in his light, grace, and truth, and spirit, and his gospel, the power of God, and in his wisdom. And all his children and people should live in the order of his light, spirit, and gospel, and wisdom, and delight in the order of it.

And all you that know God, and Jesus Christ, which is eternal life; then in this eternal life you do know, that the God of truth is a God of order, and you love his order, in his light, and life, and grace, and truth, in his gospel, and in his spirit, and in his heavenly pure wisdom, by which all his children are justified.

And in his truth, that makes free from him that abode not in the truth, (in whom there is no truth,) that all his children should walk in the order of truth, which hath made them free, who are born again of the incorruptible seed by the word of God, that lives, and abides,

and endures for ever. And so feeds of the milk of this immortal word, and so are of an incorruptible generation, which is above the corruptible; and here is the hidden man of the heart, that is incorruptible, known, that hath an everlasting fellowship, and hath an incorruptible crown, and is an heir of an incorruptible kingdom.

And now the God of this world, (and his followers,) that abode not in the truth, in whom there is no truth, cannot endure to hear talk of the order of truth, which is in the light, and life, and in the gospel, and in the wisdom of the God of truth. For the world is full of disorder and confusion; but the living, eternal, immortal God of truth is a God of order, and not of confusion, who hath sent his son to destroy the devil and his works. Blessings and praises, with all glory and thanks, be unto him, who hath all power, might, majesty, and dominion, now, henceforth, and for ever. Amen. G. F.

CCCLVII.

Dear friends,—All live the life of the true christians, and not the life of old Adam, that went from God's command and voice; nor like the Jews, and such as have got the name of christians, that say, there is no hearing of God and Christ's voice now, which are out of the life, power, and spirit, grace, and truth, and image of God, that the true christians were in, and Adam and Eve before they fell; so that none can live the life of the true christians, and the holy prophets and apostles, except they are in the same power and spirit, grace and truth, and faith and image that they were in, which is a life above the world and its God, in whom there is no truth, no life, light, nor power of the living God abiding in them. And therefore, before any can live the life of the saints, they must bow to the name of Jesus, their saviour, in his light, grace, and truth, and power, and spirit, which cometh from him, who submitted himself to the shameful death of the cross, and destroyed death and his power, who had no sin, nor guile in his mouth, and is risen again for our justification, and so hath tasted death for every man, and given himself a ransom for all, that all should now bow at his name, Jesus, a saviour; and so to his power and authority bow, who hath all power in heaven and earth given to him. So all men have bowed under death and sin by transgression. And Christ hath submitted to the cross and death for them, and hath borne their stripes for sin and iniquity, who had no sin, neither knew any, to bring us out of death and sin. Therefore, every one must bow at the name of Jesus, (as before,) whatsoever they do in word or deed, it must be done in the name of Jesus; and before that they can confess to Jesus Christ, to the glory of God the Father, they must all bow at the name of Jesus, and bow

to his grace, and truth, light, spirit, and power that cometh by Jesus, which they know; him the fountain, the rock and foundation to build upon, who brings out of death and darkness into light and life, and a kingdom and a world that is everlasting; and there to have food and clothing that is everlasting. G. F.

CCCLVIII.

Dear friends,—With my love to you in the holy peaceable truth that never changes, nor admits of evil, but makes all free that receive it, and that walk in it, and is over all the clouds without rain, and wells without water, and trees without fruit. And from the truth floweth justice, equity, righteousness, and godliness, mercy, and tenderness, that brings a man's heart, mind, soul, and spirit to the infinite and incomprehensible God, and from it a love flows to all the universal creation, and would have all to come to the knowledge of the truth; and it bends every one to their utmost ability to serve God and his truth, and to spread it abroad, and it brings their minds out of the earth, which makes them brittle, and changeable, and uncertain; for it doth not change, neither doth it touch with that which does change. As to unity, it makes all like itself, that do obey it. Universal, to live out of narrowness and self, and deny it. So it brings all into oneness, and answereth the good principle of God in all people, and brings into humility, and the fear of the Lord, which is the beginning of his wisdom; and it brings all to have a care of God's glory and his honour; and watches over all the professors of it for their good, to keep within its bounds, and walk within its order; which he that is out of truth, leads into all disorder, in whom there is no truth; and the truth makes all its children free from him, and in it to reign over him. Thanks, glory, and honour to the Lord God of truth over all for ever. Amen.

The Lord, who is the God of all peace and order, alone protects and preserves his people with his eternal power; for the devil's power is not eternal, it had a beginning, and must have an ending; for the eternal power limits that devourer and destroyer. And therefore, friends, patience must be exercised in the truth; and keep to the word of patience, which word was before the world was, and abides and endures for ever; and it will keep Friends over and out of all the snares of the world, and its temptations.

So with my love in the seed of life, that reigns over all, and in it the Lord God Almighty preserve and keep you all to his glory. Amen.

G. F.

CCCLIX.—*An epistle to be read amongst Friends.*

Friends,—You that are believers in the light, which is the life in Christ, and are grafted into him who is ascended far above all principalities, powers, thrones, and dominions, by whom all things were made and created, all the children in the new covenant do gather together in the name of Christ Jesus, whose name is above every name under the whole heaven, and in whose name they have salvation, and not by any other name under the whole heaven. And at this name must every knee bow, and every tongue confess Christ Jesus, to the glory of God the Father; and they that have bowed their knee to the name of Jesus, and do confess him to the glory of God the Father, cannot gather in any other name under heaven, below the name of Jesus; but, gather in the name of Jesus, which is above every name under heaven, in whom they have salvation, and so cannot gather in any name below Christ; for, they do know that they have not any salvation in whatsoever name that they do gather together in below the name of Jesus. And being gathered in the name of Jesus, he is in the midst of them, the Prince of life and peace, and captain of salvation, and a prophet to open the book of conscience, and the book of the law, and prophets, and gospel, and his book of life to them, and a bishop to oversee them, and a heavenly shepherd to feed them in his heavenly pasture of life, and a heavenly King to rule in their hearts, and in his glorious kingdom, amongst them that are born again; and that seeth and entereth into his everlasting kingdom of righteousness, peace, and joy in the holy ghost. And all these children in the kingdom, and in the new covenant of grace, light, and life, cannot feed of any bread for their immortal souls that is made by man, which he hath leavened with the sour leaven; for that sour leavened bread will make their hearts to burn, and the Jews were not to keep their feasts with leavened bread in the old covenant; then much more the Jews in the spirit, in the new covenant, who have their bread from heaven, their unleavened bread, who in the new covenant do keep their feast with unleavened bread from heaven, and cannot feed their souls with any bread, but that which cometh down from heaven. And this bread from heaven giveth life to the soul, and is the staff of their heavenly life; this heavenly bread, as the outward bread is the staff of the natural life, in this world that must have an end, but the bread from heaven is the heavenly staff of life, that doth nourish up into a heavenly life, and a world, and a kingdom that is without end. And such as feed on this heavenly bread cannot feed their souls with any bread below that which comes from heaven, for it doth not give them life. So that they can neither touch,

taste, nor handle that which is below, which perisheth; for the bread of life from heaven doth not perish, but giveth life eternal; and this bread is sure, and they that feed upon it shall hunger no more. So all eyes are to look up to heaven for this bread of life, which giveth them life; and not below heaven; for neither are they to follow them that cry, 'Lo, it is here,' and 'lo, there;' or to drink of their cup that are whored from the spirit of God, nor to eat of their leavened bread; for they that do believe in the light, which is the life in Christ, are grafted into him the true vine. So the believers do feel a living spring springing up in them to eternal life, from the fountain from whence it cometh. And so here all the true believers have the upper and the nether springs in themselves; and such may drink freely and eat freely of the bread and water of life, and do hunger and thirst no more, but eat and drink that which is eternal, which nourisheth them up to eternal life, and so bear heavenly spiritual fruits, to the praise of the eternal God; which plants he hath watered by his upper and nether springs, which trees or plants, their fruits are unto holiness, and their end is everlasting life. So none of the children of the new covenant need go to the world for bread or water, to give them life everlasting, to keep them from the world's storms; or weapons to defend their church or worship, for they have them from heaven, and heavenly bread and water, and spiritual weapons and armour, and the righteousness of Christ, the fine linen, their clothing. Glory to the Lord for ever, who makes all his spiritually rich, and to be lenders and not borrowers, and givers and not receivers, who is more blessed than the receiver.

And the Jews in the old covenant were to wash their clothes, and to sanctify themselves when they did appear before the Lord, and so the children of God in the new covenant of life, light, and grace, who do appear before the Lord, are to be washed and cleansed, and sanctified, and to put on the righteousness of Christ, their fine linen that never will wax old; and so to put off all the old Adam's garments, that he hath covered himself and his sons and daughters with in the fall and transgression, which will wax old and rot; but that which God and Christ doth put on and clothe his saints withal, is everlasting. So man's righteousness and his filthy rags must be put off, and they must come into the righteousness of Christ, and put it on, which doth exceed the righteousness of the law, if they do enter into the kingdom of God, which doth stand in righteousness, and peace, and joy in the holy ghost.

Now in the Old Testament it is said, 'The priests' lips are to preserve the people's knowledge:' but the New Testament saith, 'that Christ is the treasure of wisdom and knowledge.' The Old Testament saith, 'that you must offer your sheep, goats, bulls, and heifers, and other creatures, which God commanded by the law in the Old Testa-

ment, for your sins and cleansing:' but the New Testament saith, that 'Christ is offered up once for all:' and the Old Testament saith, that 'the blood of bulls and other creatures cleanseth from sin:' but the New Testament saith, that 'Christ's blood cleanseth from all sin.' And in the Old Testament it is said, 'You must carry your offerings, and first-fruits, and tithe, to the store-house:' but the New Testament saith, 'Freely you have received, freely give;' and forbiddeth bag or staff. And in the Old Testament the priest was to light the candles and lamps in the tabernacle and temple, and to circumcise the men children: but the New Testament saith, 'Christ doth enlighten every man that cometh into the world with his heavenly light:' which is the life in Christ the word; and the spirit of man is the candle of the Lord: so he doth enlighten the candle and lamp in the tabernacle, and saith, 'Believe in the light, that ye may become children of the light;' and Christ doth minister the circumcision in the spirit, that putteth off the body of the sins of the flesh, that came upon man and woman by transgression. So that the children are the circumcision of the spirit in the new testament, and not of the flesh and letter, as they were in the old testament. And in the Old Testament it is said, that 'the priests put the Testament, and the law, and the pot of manna into the ark, in the tabernacle and temple:' but in the New Testament, God poureth out of his spirit upon all flesh, and the holy ghost proceedeth from the Father and the son into the hearts of his people, to lead them into all truth, and reproveth the world of sin; and the bread of life that they have from Christ, is in their arks and hearts, or in their temples; and God doth write his law in the hearts and minds of his people. So in the new testament they have the law written in the heart and mind, and the old they had in the letter and tables of stone; and in the new they have the testament and testimony, the spirit of Christ in their hearts, and the heavenly, unleavened bread in their hearts, which they do keep the everlasting feast with. And in the old testament, the clean and circumcised outwardly did eat of the passover, the lamb without blemish: but in the new testament, the clean and circumcised in heart do eat of the passover, Christ, the heavenly bread and flesh, and so do keep the feast of their passover in the new testament. And the old testament had the outward temple and tabernacle, and outward lights: but in the new testament, the saints' bodies are the temples and tabernacles of God, and his light doth shine in their hearts, to give them the knowledge of the glory of God, in the face of Jesus Christ. And in the old testament it is said, 'Do this and live;' and the new saith, 'Believe in the light (Christ) and be saved.' And the old testament saith, 'Thou shalt swear, and perform thy oaths to the Lord:' but Christ saith in the new, 'Swear not at all.' And the old testa-

ment saith, 'Thou shalt not kill, nor commit adultery:' but Christ in the new saith, 'Thou shalt not be angry without a cause, and thou shalt not lust after a woman.' And the old testament saith, 'Thou shalt stand up and curse:' but the new saith, 'Bless, and curse not.' The old testament saith, 'Thou shalt hate thine enemy:' but the new saith, 'Thou shalt love thy enemies, and do good to them that hate thee and despitefully use thee.' So the new covenant and testament is not according to the old. And in many things besides these, it might be shown how one doth exceed the other in glory. G. F.

CCCLX.—*To all the men and women's meetings every where.*

All the faithful men and women are to be as Abraham and Sarah; Abraham, the father of the faithful; and Sarah, a mother in Israel, to give suck, and to nourish up the seed, the heir of the promise. Likewise, to be as Adam and Eve, before they fell, meet-helps, in the image of God, and in the power of God, with which they were to subdue the earth: in which power and image of God, they were not only to subdue the earth, but subdue unrighteousness and all ungodliness, and that which they know doth dishonour God.

And likewise all the faithful women are to be as Dorcas, a disciple of Christ Jesus, that their good works of the spirit and faith may follow them: and also they are to be as Phebe, who was a minister of the church at Cenchrea; and she was such a faithful trusty minister, that the apostle sent his epistle by her to Rome, from Corinth, with a recommendation of her. And also all the faithful men and women are to be as Aquilla and Priscilla, who were the apostles' fellow-helpers in Christ Jesus, and had a church in their house, and were instructers concerning the things of God, and Christ Jesus, (in his new testament and new covenant,) and of his kingdom: and likewise to be as Mary Magdalene, and Joanna, and Mary, the mother of James, and other women that were with those women, who first preached and declared to the apostles the resurrection of Jesus Christ. And Christ said unto those women, 'Go and tell my disciples that I am risen from the dead;' so these women were the first messengers of the glad tidings. Matt. xxviii. Luke xxiv. Mark xvi. And these tidings did astonish the apostles at first; for they said, 'Certain women of our company, (which were of the disciples,) made us astonished, saying, that Jesus was risen from the dead;' this two of his disciples said when they were talking with Christ, but they did not perceive it till he opened their eyes, as in Luke xxiv. So the women continued in their firm belief; and then afterwards the apostles came to believe also. And therefore it is good for every one to have a sense of the resurrection of

Christ, and not seek him below; but seek him above, for he is risen from the dead, and lives, and sits at the right hand of the living God. And also all the faithful are to be as Miriam the prophetess, to encourage the church, and praise God. And also to be as Huldah the prophetess, who instructed the king, his princes, and priests, in the law of God, and the old covenant. So they should be much more diligent to teach and instruct in the new covenant, and testament, which doth exceed the old in its glory. And also to be as Anna the prophetess, an ancient woman of eighty-four years old; and she gave thanks, and spake of Christ to all them that looked for redemption in Jerusalem; and so here was a general and a public preaching of Christ Jesus. And also to be as Hannah, in the Old Testament, who consecrated her son Samuel unto the Lord; and the Lord accepted her prayers, tears, and offerings. So she had not a mind to let him run wild. And likewise as Deborah, who was a prophetess in the old covenant, and a judge in Israel. What victories, with outward weapons, the Lord did give her, and how she praised the Lord, which was by faith, in the time of the old covenant. But in the time of the new covenant the true believers wrestle not with flesh and blood, but are all to be diligent in the spiritual judgment and warfare in the spiritual Israel.

And the apostle writes to Titus, how he had left him in Crete, that 'he should set in order the things that were wanting, and ordain elders in every city, as he had appointed him.' And after he had spoken many things to Titus concerning overseers and teachers, that they must be blameless; he saith, that the aged men must be sober, grave, temperate, sound in faith, in charity, and in patience. And the aged women likewise, that 'they be in behaviour, as becomes holiness, not false accusers, &c. but to be teachers of good things; and that they teach the younger women to be sober, to love their husbands, and to love their children, and to be chaste, keepers at home, good, obedient, &c. that the word of God be not blasphemed.' And likewise Titus was to exhort the young men to be sober-minded. And here you may see the apostle, who did forbid one sort of women to be teachers, who were usurpers of authority, which both the law and the gospel forbids; yet the law, and Christ, and the apostles in the gospel, encouraged the honourable women to preach and to teach. For Christ sent the faithful women to declare and preach his resurrection to his disciples; and likewise the apostle encouraged the aged, and honourable, and faithful women to prophesy and teach, and to be teachers of good things, as before. That is his charge to them in general. Then he comes to particulars, charging them, that 'they should teach the young women to be sober and discreet, chaste, and good, to love their husbands, and their children, that the word of God be not blasphemed.' So these were to be as mothers

to the younger women, and were public women in their public services, and charge that was committed to them. And a bishop, and an elder, or a deacon, was to order and rule well his own house, and to have his children in subjection, with all gravity. For if a man know not how to rule his own house, how shall he take care of the church of God? So every man and woman is to teach, instruct, and order their own children and families, as the Jews did in the old covenant; then much more they should train them up in the new covenant, which exceeds the old; so that in all things they might give thanks and praises to God, that in all things the Lord might be glorified in all their families. So all christian families are concerned in these particular services, before they come to the general service, (to wit,) to be overseers and ministers, faithful men as fathers, and faithful women as mothers, and teachers of good things; and the young men and women as brethren and sisters in purity. And so let none spoil their families with bad lives, and unruly tongues, with letting the poison of asps be under their tongue, by which they spoil and corrupt their families; which begets into a loose and bad language; but that is to be bridled by the word of God; for 'a soft tongue breaketh the bone,' 'the tongue of the just is as choice silver, and the tongue of the just is health, and useth knowledge aright, and a wholesome tongue is a tree of life; and who keepeth his mouth and his tongue, keepeth his soul from trouble.' And after that Solomon had spoken of a virtuous woman, he saith, 'In her tongue is the law of kindness, and her children rise up, and call her blessed; and her husband also praises her.' He that hath an ear to hear, let him hear. And therefore all are to keep in this law of kindness, and there your candle doth not go out by night, and your virtue will flow; for 'the hoary head is a crown of glory, if it be found in the way of righteousness;' and, 'better is he that rules over his own spirit, than he that takes a city; for he that hath no rule over his own spirit is like a city that is broken down, without walls;' then the security and strength are gone. And therefore let every one keep his own little city with the spirit and power of God, by which you have power over your own spirits; and then the power of God is your strength, and keeps you safe in it, that be led by the spirit of God.

And so that all men and women may exercise their talent, their gift that God hath given them, in the 'true light which lighteth every man that cometh into the world;' that is the light in Christ, that they may become children of the light, and grafted into Christ, and walk as children of the light and of the day. And that all may profit in the manifestation of the spirit that God hath given them; and be led by the spirit, that you all may be the sons and daughters of God in this day of his new covenant, and new testament, wherein God poureth forth

of his spirit upon all flesh, which none are to grieve, vex, nor quench, nor rebel against, but obey it. And 'the grace of God that brings salvation hath appeared unto all men,' to teach them to live godly, righteously, and soberly, and to deny ungodliness and unrighteousness. And therefore all are to be faithful stewards of this grace of God, which teaches them, and brings them their salvation. For the apostle saith, 'As every one hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God, that the God of all grace, and Christ by whom it comes, may be glorified in all his people, who gives unto them freely the spiritual and heavenly gifts.' And the gospel of peace and glad tidings, God and Christ hath sent to be preached to every creature under heaven. And all you that have received it, by which life and immortality are brought to light in you, by which you see over him that hath darkened you; by the everlasting gospel, the power of God, and are come to be heirs of this everlasting gospel, the power of God, so you are heirs of the everlasting order of the gospel; for the power of God is the order and authority of all your meetings. This everlasting gospel, the power of God, is an unlimited order; and this glorious order of the gospel, the power of God, is beyond the order of Aaron, and beyond all the orders of the heathen. And the power of God cannot be limited, though it may limit that which is contrary to it, and out of the truth. So our order and government are of Christ, and his gospel, and in his light, and holy spirit, and we are heirs of it, being heirs of Christ, and grafted into him by belief; and all his sons and daughters do know his glorious liberty, and their rest in him. For we have received the spirit of adoption, whereby we can cry Abba, Father; for the spirit itself beareth witness with our spirits that we are the children of God; and if children, then heirs of God, and joint heirs with Christ.

And now, friends, (as I said before,) train up all your children in the fear of God, in this new covenant of light and grace, that they may know Christ, who is their baptizer and circumciser; and he sprinkles your consciences and hearts with his blood to cleanse you from all sin, and the Lord writes his heavenly law in their hearts, that they may obey it and do it. For, do not all people in their several false religions, ways, and sects, yea, the very Turks and heathens, train up their children in their own ways? And likewise, did not the Jews train up their children in the old testament and old covenant of works; which old testament and covenant Christ hath abolished, and hath established the new covenant of light, life, and grace? And therefore must not all the Jews in spirit, in this new testament, train up their children in this new covenant of light, life, and grace? Or else do they not bring themselves under condemnation? For, doth not the beasts and

the fowls teach their young to pick, suck, and feed their young? And will not the young ones cry after the old ones for their food? All these things might teach people. Now you having your food from Christ, and God your Father; yea, your bread, your milk, your water, your wine, your honey, your fine linen, your clothing, your breath, your life, your souls, and the image of God, which he made you in, which man and woman hath lost by transgression, but are to be renewed into again by Christ, your redeemer, and sanctifier, and reconciler, and mediator, who makes your peace between you and God, from whom you have your light, grace, and truth, who gives you his gospel, and faith, and spirit, in whose name you have salvation, and not by any other name under the whole heaven, who is your heavenly spiritual rock and foundation; and have not you all these things from above freely, and none of them from below? And also your heavenly armour, and spiritual weapons, in which you stand witnesses for God and Christ. And cannot you train up all your children in the fear of God, and tell them from whence you have all these good things, that they may come to receive of all these good things which you receive from the good God, and Christ the treasure of wisdom and knowledge, that you may say, the children of your children are the crown of your old men in the truth, and the glory of their fathers in God; and that you may say, your wives are as fruitful vines by the sides of your house, and your children like olive plants round about your table. Thus shall they be blessed, that fear the Lord; that you may say, your sons are plants of God, growing up in their youth, and that your daughters may be as corner-stones, polished after the similitude of a palace; and that your garners are full, and afford all manner of store, so that there is no complaining in your streets: and 'happy is that people whose God is the Lord.'

And now, my friends, if there happen any difference among Friends, either with Friends or the world, let it be put to reference, if it cannot be ended between themselves: and all that are concerned to end any difference, let them have but one ear to one party, and let them reserve the other ear to hear the other party; so that they may judge impartially of matters, without affection or favour, or respect of persons. For you may see how the Jews in the old covenant did judge of things among themselves, as long as they kept the law of God, and did not go to other nations, or to the heathens, for them to judge of their matters; and therefore the apostle reproves the Corinthians for that fault, 'for going to law one with another before unbelievers,' and told them, that 'the saints should judge the word,' yea, angels; and then how much more might they judge of things appertaining to this life? And therefore the apostle exhorted, 'If then ye have judgment

things pertaining to this life, set them to judge that are least esteemed in the church:' and Christ saith, 'If thy brother trespass against thee, go and tell him his fault between him and thee alone; if he should hear thee, thou hast gained thy brother: but if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established: and if he neglect to hear them, tell it to the chnrch; and if he neglect to hear the church, let him be unto thee as a heathen and a publican. Verily I say unto you, whatsoever is bound on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven.' And farther Christ said, 'If two of you shall agree on earth, as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven: for where two or three are gathered together in my name, there am I in the midst of them.' Matt. xviii. And Christ saith, 'If thy brother trespass against thee, rebuke him; and if he repent, forgive him: and if he trespass against thee seven times in a day, and seven times, if he turn again, saying, I repent, thou shalt forgive him.' Luke xvii. Here you may see what instructions Christ, (who is the King of kings, and Lord of lords,) gives to his church, and much more, which is too large to write. And they had elders in the old covenant then; much more ought there to be elders in the new covenant, which are grown in the truth. And they had the assemblies of the women in the law, who were concerned in the things about the figures and shadows, and they wrought about the holy things, and they brought of their clean things to be offered; all which Christ, the Holy One, hath abolished, and put an end to in the old covenant. So, much more the believers in Christ, in the new testament, in the time of the gospel, are to have their assemblies and meetings; besides their instructing and looking into their own families, whether they walk in the fear of God. And then after, in the general service of the church of God, the aged men, and aged women in the truth, are to be teachers of good things, as the Lord shall order them with his spirit, to teach and instruct, exhort, admonish, reprove, rebuke, with the holy spirit; for the least member hath an office, and every believer in the light, (which is the life in Christ,) is a member of Christ's church, and grafted into him; and so he is the holy head of the church, and they are heirs of his order, and of his government, of the increase of which there is no end, in his eternal power and spirit.

And therefore, all that deny the men and women's meetings that are established in the light, power, and spirit of Christ, by which we are gathered together, he being in the midst of them, they may as well deny Christ, as deny his heavenly order of his gospel, and his heavenly spiritual government.

And all they that deny the men and women's meetings, in the new covenant, in the restoration out of death and darkness, by Christ, and in his gospel of light and life, they may as well deny the preaching of the gospel, if people shall not come into the possession of that which is preached, and practise it.

For the faithful men and women that are restored into the image of God, by Christ Jesus, as Adam and Eve were in before they fell, they were meet-helps in righteousness, and in the image of God, and in Christ Jesus; yea, they were meet-helps one to another; and Christ makes them as kings and priests to reign upon the earth, over the serpent and the devil, the destroyer, in the power of God, which was before he was, in which is the holy order. And they that offer the spiritual sacrifices to God, and are his heavenly witnesses, stand for God and Christ, and his righteousness, in his light and life, by which they are grafted into Christ; and so by and in his power, light, and life stand over death, and darkness, and the prince and power of it, and in it reign over him. And so do praise God, and his son that liveth for ever, and sing Hallelujah. G. F.

Swarthmore, the 10th month, 1679.

CCCLXI.—*An Epistle to Friends, for them to read.*

My dear friends,—The peaceable truth live in, which you have received from Jesus your saviour, that by the grace and truth that is come by him into your hearts, you may all abide in Christ, and grow up in him, from whence it comes. For, as Christ saith, 'Except you abide in me, ye cannot bring forth fruit.' And there is none that abide in Christ, but who abide in his light, grace, and truth.

And Christ saith, 'Without me ye can do nothing;' who is the heavenly and spiritual man, the second Adam, the Lord from heaven, who hath all power in heaven and earth given to him.

So without this truth, and grace, and light, and power, and spirit of Christ Jesus, which you receive from him, you cannot abide in him. This brings you to abide in him, and to have his presence to strengthen you, so that through him you may do all things which he commands and requires of you.

And now, dear friends, to the light, and grace, and truth in your hearts you were turned at the first, and now as you do all walk in the light, and are established in the grace and truth, in your hearts, minds, and souls, it brings you to Christ, the heavenly spiritual rock and foundation, and to build upon him, with the light, grace, and truth that come from him; and then you will see such as Christ speaks of, that did profess him and preach him, but did not abide in his light, grace,

and truth, so not in Christ Jesus; and such Christ will not know, that do not abide in him, with his light, grace, and truth, from whence it comes.

For the grace, truth, and light that cometh by Jesus, this makes inward christians, and the Jews inward, who have the praise of God, though may be not of men.

And the apostles in their days, had to do with several sorts of people, some that preached Christ of envy, and some of contention, and some of good will; notwithstanding, the apostles rejoiced that Christ was preached. But then after a time, when many had gotten the form of christianity and godliness, and denied the power thereof, he exhorted the faithful, that kept their habitation in Christ Jesus, to turn away from such.

And yet such were under the name of christians, else they could not have the form of godliness.

And likewise, such as got the good words and fair speeches, with which they deceived the hearts of the simple, these were got to be preachers among the christians.

And the heady, high-minded, and fierce despisers, these had the form of godliness, though they denied the power of it, which they were turned from.

So they that lived in the light, grace, and truth, and the power and spirit of Christ, were to turn away from such, that had the form of godliness, and denied the power.

And such as these, that had the form of godliness and denied the power, were come farther than such as taught for doctrine the rudiments and precepts of the world, and doctrines of men; or the professing Jews and Gentiles, that stood against the name of Christ, which were altogether unbelievers of the very form of godliness of the new covenant.

And likewise such that were doting about questions, and in strife about words, vain janglers, and disputers, men of corrupt minds, and those that were unruly, and vain talkers; many of these were teachers, who were troublers of the churches in the apostles' days.

And those that Peter and Jude cried against, that were come so far as Balaam, to prophesy, and Cain to hear the voice of God, and a Cora, who came out of Egypt; many of these got up to be teachers, having high swelling words, whom the apostle judged amongst the fallen angels, and the old world, and Sodom; who were turned to be mockers.

And such like as these were they, that separated themselves, being sensual, having not the spirit. And so it seems these did set up separations from the apostles and saints in their days.

And the apostle declareth, how 'the Lord saved his people out of

the land of Egypt, and afterwards destroyed them that believed not; and the angels that kept not their first state, but left their own habitation, he hath reserved in everlasting chains under darkness, unto the judgment of the great day.

And so these, who went under the name of christians, that had been convinced, and had got a form of godliness and christianity, that kept not their first state, in the light, and grace, and truth, and by it their habitation in Christ Jesus, they came under the chain of darkness.

And therefore, friends, you see how the apostle was troubled with the false apostles and satan's messengers, that got among the Corinthians, and how they despised the apostle.

And likewise what was got up among the Romans and Galatians, and in the days of John, as he manifests in his epistles.

And therefore, how careful were the true apostles, of the saints, in their watching over them!

For John said, 'If ye walk in the light, as he is in the light, then have we fellowship one with another. And that ye also may have fellowship with us; for truly our fellowship is with the Father and his son Jesus Christ. And these things write we unto you, that your joy may be full.'

For many may talk of the light, and preach the light; but to walk in the light, that is it which grafts into Christ Jesus, and brings to live in him, which talking of him doth not.

And as the apostle said, 'As every one hath received Christ Jesus, so walk in him.' And the sayers of the word, and not the doers, deceived their own souls.

So there may be many sayers of the word, deceivers of their own souls and others, and preachers of Christ Jesus. But the doers of the word, and the walkers in Christ Jesus, are they that are accepted of the Lord.

And again, as the apostle saith, 'The word of faith was nigh them, in their hearts and mouths, to obey it and do it; and that was the word of faith which they preached.'

'And the light shined in their hearts, to give them the knowledge of the glory of God in the face of Christ Jesus.'

'And the anointing which you have received of him, abideth in you; and ye need not that any man teach you, but as the same anointing teacheth you all things, that is true, and is no lie; and even as it hath taught you, ye shall abide in him. And these things I have written unto you,' saith the apostle, 'concerning them that seduce you.'

So here may all the inward christians in the grace, light, truth, power, and spirit of Christ Jesus, see what the apostles exhorted the

saints unto, that they might be preserved in their day, and so by the same now, from them that deceived their own souls and others.

And so by this light, this word, the anointing, grace, truth, power and spirit of Jesus Christ in the heart, mind, and soul, must all the saints be guided now, by which they may come to be inward christians, and have a habitation in Christ Jesus, and so built upon him the living rock and foundation, as the saints were in the apostles' days; and so to have salt in yourselves, and the leaven in your own meal, and the pearl in your own field, and your lamps lighted in your own tabernacles, and nourished with the heavenly oil. So that you may put a difference betwixt the clean and the unclean, and what you are to touch, and what you are not. And that no man or woman may look below heaven for their bread, to nourish their souls and inward man, and below God and Christ for their springs, which by continuing in the light, which is the life in Christ the word, by which all things were made and created, they shall have a spring from him the fountain, springing up in them to eternal life; so they shall have both the upper and nether springs to nourish the plant that God hath planted.

And such as came out of Egypt with Moses, and after rebelled against the Lord, and Moses, and the law and the prophets, were a greater grief to Moses and the prophets than the heathen.

And likewise, those that came to be christians, (called,) and had got the form of godliness, came to be a greater grief to the apostles than the world; for their work was to seek to destroy that which the apostles had begotten, and them that they had turned to Christ. And therefore well might the apostle exhort the saints 'to turn away from such that had the form of godliness and denied the power;' and therefore he told the saints, 'The kingdom of heaven stands not in words, but in power;' and therefore they were to know one another in the spirit and power; and that is the internal knowledge. And their fellowship was to be in the holy ghost, and their unity in the spirit, which was the bond of peace; and their fellowship was to be in the gospel, which was the power of God. So an everlasting fellowship in the everlasting power of God, that will out-last the power of darkness; for it was before it was. And also, their unity was to be in the precious divine faith, which Christ was the author and finisher of; the mystery of which was held in a pure conscience; and their worship was in the spirit of God, and in truth. So you may see what a heavenly unity and fellowship, and a worship Christ and the apostles set up.

And the saints in the light, grace, truth, spirit, and the power of God, the gospel, lived in it, and walked in it. So with the light, grace, truth, power, spirit, and word of life in the heart, all hold Christ the head, who is the head of all things, by whom all things were made,

who is the treasure of the heavenly saving wisdom and knowledge, who is called the second Adam, the Lord from heaven.

And therefore, all are to have their knowledge and their wisdom from him the treasure, by the light, grace, truth, power, and spirit that comes from him, it leads you to him your treasure of heavenly wisdom and knowledge; by which knowledge you know God, and Jesus Christ whom he hath sent, which is life eternal to know.

And now, my dear friends, concerning true liberty.

The true liberty is in the gospel, the power of God, which the devil and his instruments, with his false liberty, cannot get into.

And in this gospel is the saints' fellowship, which the devil with all his false fellowships cannot get into, nor find it; for it is a mystery. Likewise, true liberty is in the faith, which Jesus Christ is the author and finisher of, which gives victory over that which separated man and woman from God, and by which they have access to God again. And in this holy, pure, divine, precious faith, that is held in the pure conscience; which pure conscience hath its pure, holy, divine, precious liberty, in this holy, divine, precious faith, which works by love, (and not as the dead faith doth, which works by enmity,) which is the fruit of this holy, pure, divine faith; and in it is the divine, pure, holy, and precious liberty and freedom. So here is the divine, holy, pure, and precious liberty in this faith, which works by love, that is the victory over that which brought man and woman into bondage, and slavery, and false liberty. So this living faith is the victory over all dead faiths and false freedoms and liberties; which holy, divine, pure, and precious faith, the saints were and are to contend for, which Christ the Holy One is the author and finisher of. So in this holy, divine, pure, and precious faith, they have a holy, divine, pure, and precious unity and liberty, which is the victory over the enmity and the adversary, the destroyer, and all his instruments; and they cannot come within this holy, divine, pure, and precious unity and liberty, which is in the faith; for it is a mystery, and gives victory over him, and the access to the pure God, and to Christ the author of it; which all are to stand fast in that liberty wherewith Christ hath made them free, who is the heavenly and spiritual man, the second Adam.

For the bondage, captivity, and thraldom, false freedom, and false liberty, were and are in old Adam, in transgression; and the true liberty is that which Christ the pure and holy one makes free in; and this is a pure holy liberty, which Christ makes, and sets his people free in; in which they are all to stand fast over all the false liberties and freedoms, which are bondage.

Also, the true liberty is in the truth, which if the truth hath made you free, then are you free indeed, from him that abode not in the truth, in whom there is no truth. So then there is no true freedom nor liberty in him; and he in whom there is no truth, cannot come into this freedom and liberty, which is in the truth, but remains in the false.

For the Jews in the days of Christ, boasted of their liberty and freedom, though they were in bondage both inwardly and outwardly; and that they were of Abraham their father; but Christ told them, 'the devil was their father, and his lusts ye will do.'

And also in the days of the apostles, many of the false christians boasted of their liberty; but who was overcome by them was brought into bondage.

And the apostle was so careful of his liberty in Christ Jesus, that such as came to spy it out, and were somewhat in conference; but they added nothing to him; and unto such he would not give place by subjection, but rather reproved them; and directed every one to walk according to the measure of the rule which God hath distributed to them.

And also true liberty is in the light, and grace, and the spirit which comes by Jesus, which by believing in the light, they are grafted into Christ, and so into true liberty and freedom, and so are entered into the rest, out of the toil of old Adam; for they are grafted into him, who was before old Adam.

For unbelievers in the light are grafted into old Adam, in transgression. And the believers in the light, (which is the life in Christ,) are grafted into Christ the word, by which all things were made and created. So here is perfect, true freedom and liberty.

And likewise, the true liberty and freedom is in the grace which brings salvation, and not destruction; and teaches to live godly, not ungodly; and soberly, not unsoberly; and righteously, not unrighteously; and teaches to deny the world, and not to cleave to it, and follow it.

This grace establishes the heart, and seasons the words; the fruits of its liberty and freedom will manifest itself.

And also, the true liberty in the pure holy spirit of God and Christ doth baptize and plunge down that which is gotten up by transgression in man and woman, and circumcises and cuts off the body of death and sin in the flesh, that is gotten up in man and woman by transgression, and mortifies and kills that which would grieve, vex, or quench the motions of the pure spirit of God; so that in this holy, pure spirit, of this pure God and Christ, is the holy pure freedom and liberty over all bondage and false liberties and freedoms.

And the fruits of this pure spirit are pure love, righteousness, and godliness, patience, temperance, and humility; by which spirit all are made to drink into one spirit; so that all are the living wells, that have their living water from God and Christ, their true and living fountain; and in which spirit they have a holy and spiritual fellowship, in this baptizing, mortifying, circumcising spirit, yea, one with another, and with the son and the Father also, through which the love of God warms every one's heart. But when the love of many waxes cold, as Christ saith, then they go from this grace, light, truth, power, and spirit, and the anointing, and the word of God in their own hearts; then such turn to be betrayers, and not saviours upon mount Zion. And against such God's swift judgment turns, and suddenly falls, though they may cry for a time, liberty, freedom, and peace, peace; but a day of trouble will overtake them ere they are aware.

And therefore, all ye friends of Christ Jesus, stand fast in that liberty wherewith Christ hath made you free, by his light, grace, truth, spirit, faith, and everlasting gospel, the everlasting power of God, which is an everlasting freedom and liberty above all bondage and false fallen liberties and freedoms; in this glorious gospel, and glorious joyful liberty, where all may exercise God and Christ's holy gifts in his holy supernatural light, grace, truth, spirit, and divine faith, and word of life, and the gospel; which word cannot be bound with all the world's cords or chains; 'for it is a fire to burn, and a hammer to break, and a sword to cut in pieces.' And therefore love the word, and keep the word of patience, and the Lord will keep you, for it is a tried word, and it will keep you in all trials, which shall come upon all the world to try them. For the word was before the world was, and will be when the world is gone, which all the new born babes of the incorruptible seed, who partake of the milk of the word, grow by it up into an immortal life, and kingdom that is without end; 'Glory and praises to the Lord God for ever.'

And now, ye babes of Christ, if the world do hate you, it hated Christ your Lord and master also; if they do mock, and reproach, and defame, and buffet you, they did so to your Lord and master also; who was and is the green tree, that gives nourishment to all his branches, his followers.

Now, if the world do persecute you, and take away your goods or clothes, was not your Lord and master so served? Did not they cast lots for his garments? Was not he haled from the priests to Herod, and before Pontius Pilate, and spit upon? And if they hate thee, and spit upon thee, he was hated and spit upon for thee. Did he not go to prison for thee? And was he not mocked and scourged for thee? Did not he bow to the cross and grave for thee, he who had no sin, neither was

guile found in his mouth? And did he not bear thy sins in his own body upon the tree? And was he not scourged for thee, by whose stripes we are healed? Did not he suffer the contradiction of sinners, who died for sinners, and went into the grave for sinners, and died for the ungodly, yea, tasted death for every man, who through death destroyed death, and the devil, the power of death, and is risen? For death and the grave could not hold him, nor the powers and principalities, with all their guards and watches, could not hold him within the grave; but he is risen, and is ascended far above all principalities, powers, thrones, and dominions, and is set down at the right hand of God, and remaineth in the heavens till all things be restored. And he is restoring with his light, grace, truth, power, spirit, faith, gospel, and word of life; so that you read of some, that came to sit together in heavenly places in Christ Jesus.

And therefore all must bow at the name of Jesus their saviour, in his light, grace, truth, power, spirit, and gospel, (for he hath bowed for you,) if you rise with him; and you must suffer with him, if you will reign with him; and die with him, if you will live with him. And all that are dead and buried with Christ, and are risen with him, they will seek those things that come down from above, where Christ sits at the right hand of God; and there you will seek those things which come down from above, and not things which are below.

For those which seek those things that are below, are the talkers of God and Christ, and the prophets, and apostles' words, but they are not dead with Christ, nor risen with him; and therefore they do not seek those things that come down from heaven, where Christ sits at the right hand of God. But they are them that seek the things that are above, that are dead with Christ, and risen with him; they, I say, do seek those things which come down from heaven, where Christ sits at the right hand of God; and they have not only sought them, but have found them, and received them, and come to sit together in heavenly places in Christ Jesus, a safe, established, and heavenly sitting in the heavenly rest and habitation in Christ Jesus, who is the first and last, and over all, from everlasting to everlasting. Blessings and praises over all be to the Lord God through him for ever. Amen.

The eternal living God of truth, he is a God of order, and is not the author of confusion, but of peace in all the churches of the saints.

Now the author of confusion, and not of peace, is the god of the world, who abode not in the truth, because there is no truth in him; and when he speaks a lie, he speaks of his own; for he is a liar, and the father of it.

Now the Jews, who did the god of the world's lusts, and those called christians that do, were in strife, confusion and disorder.

For the Jews went out of the order of Aaron and Moses, going from the spirit of God poured out upon the house of Israel, and so went from the Lord, and his law, into confusion and disorder, which the living God of truth was not the author of.

Also the christians, who go from the light, grace, truth, power, spirit, gospel, and faith, which Christ Jesus is the author of, they go from Christ and his order, who was not made a priest after the order of Aaron, but after the order of Melchizedeck, who was without beginning of days, or end of life; an everlasting order.

And such go into strife and confusion that go from Christ, which Christ and God is not the author of, but the world's god, who got into man and woman by transgression and disobedience of the command of God; who is the author of confusion, strife, and disorder, in whom there is no truth. For what order can there be in the world's god, and amongst his subjects, in whom there is no truth? For in whom there is no truth, there is no true order; and they that abide not in the truth, grace, light, spirit, gospel, faith, and word of life, they abide not in the order of God and Christ.

And such will cry against the order of the truth, light, grace, spirit, gospel, faith, and word of life, which brings into the order of Christ, and the order of the living eternal God of truth, who is a God of order, and delights in order, having pleasure in them that live in his spirit, and law of life, and the gospel, and its order. For blessed is the man that delights in the law, or order of God; it was so under the old covenant. Much more blessed is the man or woman that delights in the law and order of love, and the law and order of faith, and the law and order of life, and of the gospel, the power of God.

And none keep the law of faith, but who keep in the faith which Christ is the author of, which works by love. And none keep the law of life, but who keep in the law of the spirit, and walk in it, which is in Christ Jesus, the heavenly and spiritual second Adam, who was before old Adam, who was under the world's god, out of truth, in whom there is no truth, nor true order, but confusion and disorder.

And therefore all who come to God, who is a God of order, must come by the grace, truth, light, power, gospel, faith, and anointing, the word of life within; and such come to love the Lord Jesus Christ, and to delight in God and Christ's order. So you may see, that God is a God of order, who called Aaron and Moses, and they had an order from God. And Melchizedeck had an order; and Christ is after his everlasting order.

And Christ, the truth, hath an everlasting kingdom, that stands in everlasting righteousness, and power, and joy in the holy ghost; yea, an established kingdom, that will never have an end, and cannot

be broken; and no imperfect, defiled, nor corruptible thing enters into it.

And all Christ Jesus's subjects of his everlasting kingdom, that see it, and enter into it, are born again, not of the will of man, but of an incorruptible seed, by the word of God, and have the incorruptible milk of the word of God, by which they grow from babes to men of God; and have the fine linen, the incorruptible clothing, the righteousness of Christ, which is the fine linen, which they do wear in Christ's kingdom.

So all Christ's subjects of his kingdom are known by their birth and clothing, and live in the order of his gospel of love, life, light, grace, and truth; and no man comes into his kingdom and order, but by the light, grace, truth, faith, power, and spirit, and anointing, and word of life within, through which they know Christ, and his everlasting kingdom, that stands in power, and righteousness, and joy in the holy ghost; and by it keep in the order of the law of life, which they have in Christ Jesus.

And they that follow the world's god, that are out of truth, and disobey their Creator, the God of truth, and the Lord Jesus Christ; I say, all such obey and follow him in whom there is no truth; and such cannot endure to hear talk of the order of truth, and of the gospel, or the law, or order of the spirit of life which is in Christ Jesus; which all they that do obey the voice of the Lord, and Christ Jesus in his light, grace, and truth, and gospel, the power of God, and his holy spirit, and faith, and word of life within, come into unity and fellowship one with another, and with the son, and with the Father; and in this they know the order of Christ, and God to be a God of order, and delight in his heavenly and eternal order of light, life, power, and spirit of God, that is over death and darkness, and the world's god, who is a god of disorder, in whom there is no true order, but confusion; and into this holy order of the everlasting light and life he cannot come. Glory to the Lord God, and his son Christ Jesus, who is over all from everlasting to everlasting, and is the rock, and foundation, and habitation of his people, blessed for ever and evermore. Amen. G. F.

POSTSCRIPT.

Here you may see by these following scriptures, how the apostles loved the good and holy order of Christ in his gospel, and light, and life, and truth; but as Job said, 'The land of darkness is without any order.' And Babylon signifies confusion, which is the false church, and is called a woman, and a city of confusion, who is against the order of the true church, and gets the titles of the true church that is called a

city, and a woman, 'which brings forth the man-child,' Christ Jesus; and 'of the increase of his government and peace there shall be no end; who sits upon the throne of David, and upon his kingdom, to order it, to establish it with judgment and with justice, from henceforth and for ever.' So here you may see Christ doth order in his kingdom; and them that have him, have his order. Isa. ix. 7.

And David saith, 'Although mine house be not so with God, yet he hath made with me an everlasting covenant, ordered in all things, and sure; for this is all my salvation, and all my desire,' &c. 2 Sam. xxiii. 5.

Again David saith, 'Order my steps by thy word, and let not iniquity have dominion over me.' Psalm cxix. 133.

Which is the duty of every christian, to have their steps ordered by the word of God, that lives, and abides, and endures for ever; which word is a word of order.

And David saith, 'The steps of a good man are ordered by the Lord, and he delights in his way. I have been young, and now am old, yet I have not seen the righteous forsaken, nor his seed begging bread. He is ever merciful, and lendeth, and his seed is blessed.' Psalm xxxvii.

Here you may see, how the Lord delights in him, and them that walk in the steps, the Lord orders them with his word.

'And he that orders his conversation aright, shall see the salvation of God.' Psalm l. 23.

And this order must be in the light, which is the life in Christ the saviour.

And the apostle Paul, after he had spoken many things to the Corinthians, said, 'The rest will I set in order when I come.' 1 Cor. xi. 34.

And he saith concerning the collections for the saints, in 1 Cor. xvi. 1. 'As I have given order to the churches of Galatia, even so do ye,' to wit, the Corinthians.

So they were to practise the same order, who were the believers in Christ, which the apostle in the power of Christ had given to them.

For the apostle had the wisdom of God, which he had ordained before the world began, unto the glory of his people then and now also. 1 Cor. ii.

And the order that the apostle did give to the churches of the Galatians and the Corinthians was, 'That upon the first day of the week, every one of them should lay by him in store as God had prospered him,' &c. 1 Cor. xvi. 2.

And in Acts xiv. when they had ordained elders in every church, and had prayed, they commended them to the Lord on whom they had believed, confirming the souls of the disciples, &c. and exhorting them

to continue in the faith; and that they must through much tribulation enter into the kingdom of God.

And as Paul and others with him went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem; and so were the churches established in the faith, and increased in number daily. Acts xvi.

And the occasion of these decrees was, because some men that went from Judea, taught the brethren, saying, 'except ye be circumcised after the manner of Moses, ye cannot be saved.' Acts xv. And these decrees were to stop such preachers.

For the apostles and elders said, 'Forasmuch as we have heard, that certain which went out from us, have troubled you with words, subverting your souls, saying, ye must be circumcised, and keep the law; to whom we gave no such commandment.'

Now it is clear, the apostles and elders gave these teachers no such commandment, to preach such doctrine to trouble the churches.

And the apostle Paul, after he had spent some time at Cæsarea and Antioch, went over all the country of Asia and Phrygia in order, strengthening all the disciples. Acts xviii.

So you may see, how they were a comfort one to another.

And the apostle writes to Titus, chap. 1. 'For this cause I have left thee in Crete, that thou shouldst set in order the things that are wanting; and ordain elders in every city, as I have appointed thee.'

So here Titus in the spirit of God did observe that which Paul in the power of Christ did exhort him to.

But such as are against the order and practice in the light and gospel, cannot order their speeches by reason of darkness.

And the apostle saith, Col. ii. 5. 'Though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and steadfastness of your faith in Christ. As ye have therefore received Christ Jesus the Lord, so walk ye in him.'

Here the apostle rejoiced in the order that kept them in the faith and steadfastness in Christ Jesus.

Therefore the apostle saith, 'Every man in his own order, Christ the first-fruits, &c. For as in Adam all died, even so in Christ shall all be made alive.'

And they that are alive in Christ Jesus, are in his order of life and light, and in his gospel the power of God.

And the apostle saith, 1 Cor. xiv. 'Let all things be done decently and in order.'

And the heavens and the earth, and all things therein, are governed and ordered by the Lord, in his power and wisdom; and all God's holy angels are governed and ordered by God; and all God's children and

people are governed and ordered by God and Christ in his light, and spirit, and grace, and truth, and power, gospel, and word of life.

And the Lord hath set apart him and them that are godly for himself. Psalm iv.

And God hath ordained his arrows against the persecutors. Psalm vii. 13.

And it ought to be the practice of all the true christians now, that are in the same power and spirit as the apostles were in, to let all things be done decently and in order, in the new covenant of light, life, and grace, to the glory of the great God, who is over all, and orders all things to his glory. Amen. G. F.

CCCLXII.—*Concerning true liberty.*

And now, friends, you who are called into this glorious liberty of the sons of God, stand fast in it. And as the apostle saith, 'Brethren, ye have been called unto liberty, only use it not for an occasion to the flesh; but in love serve one another.' Gal. v. 13.

'As free; not using your liberty for a cloak of maliciousness, but as the servants of God.' 1 Pet. ii.

For there were some, who while they promised themselves liberty, they themselves were servants of corruption. Such were like the dog and the sow, biting, and rending, and vomiting, and wallowing in the mire; and as bad as the synagogue of the libertines that turned against Stephen. 2 Pet. ii. and Acts vi. 9.

And therefore the apostle was careful of the churches' liberty in Christ, when he said, 'But take heed, lest this liberty of yours become a stumbling-block to them that are weak,' &c. 1 Cor. viii.

For the apostle was so careful and tender, that he would not have his true liberty judged of another man's conscience, &c. as you may see more at large in Cor. x.

And the apostle said, 'False brethren came unawares privily, to spy out their liberty, which they had in Christ Jesus, that they might bring them into bondage; to whom we gave place by subjection, no not for an hour, that the truth of the gospel might continue with you,' to wit, the Galatians. Gal. ii. 4.

And therefore he exhorts them to stand fast in that liberty wherewith Christ Jesus hath made them free, &c. which is the duty of all true christians now, to stand fast in that heavenly glorious liberty, which Christ the heavenly and spiritual man, the second Adam, makes them free in; and in this they will have salt in themselves, to discern between the true liberty and freedom and the false, and know how to use their holy and spiritual liberty and freedom in Christ Jesus, to the praise and glory of God.

So, friends, the Lord God Almighty preserve you all, in the heavenly order of Christ Jesus, in his holy seed, life, power, and spirit, that all may live and walk in it, to the praise, and glory, and honour of God and Christ. Amen. G. F.

The 3d of the 9th month, 1679.

CCCLXIII.

Dear friends and brethren, in the Lord Jesus Christ! and blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in the heavenly places in Christ Jesus, and hath chosen us in him, before the foundation of the world.

And now, that all may walk in him in love, who hath seen the great deliverances of the Lord, and hath been acquainted with his great mercies, that endure for ever; deliverance after deliverance, multitude of deliverances, out of great trials and temptations; and hath seen how the Lord hath brought to confusion the enemies of his truth, both within and without, from the beginning; and therefore in the Lord's spirit and power, all that live in it, that know the Lord, are encouraged to trust in him. God hath raised you up together, and quickened you who were dead in Adam, and made you to sit together in heavenly places in Christ Jesus, that you might show forth the riches of his grace and glory, and his kindness towards you through Jesus Christ. For by one spirit we are all baptized into one body; whether we be Jews or Gentiles, bond or free; and have been all made to drink into one spirit. And therefore, endeavour all to keep the unity of the spirit in the bond of peace, and live and walk in the spirit: and the fruits of this spirit of God, is love, joy, and meekness, &c. And by this one spirit, you have access to the Father of spirits; and this one spirit, which baptizes you into one body, both male and female, knows your service to God: for the spirit of God divides severally to every one of you, as he wills your offices and places, yet all in unity in the spirit, with which you are baptized into one body, and drink into one spirit. And the apostle Paul, who wrote from Rome to the Colossians, told them, that 'they were complete in Christ Jesus;' and said, 'Though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the steadfastness of your faith in Christ.'

And now the Lord hath gathered his people, by his power, into the same spirit that the apostles and churches were in, in the primitive times: and though they be absent in the body, or flesh, men in one room, and the women in another; yea, as far as the east is from the west, or the north is from the south, yet they are present in the spirit, rejoicing and beholding with the spirit, the spiritual order that the churches and

apostles were in, and the steadfastness of their precious, holy, and divine faith, which Christ (the second Adam) is the author and finisher of; and this is no separation, but they are the household of his holy, divine, and precious faith; and live and walk in this holy faith, and spirit of God, by which they are baptized into one holy body, of which Christ Jesus, the holy and spiritual man, is the head. And this, I say again, is no separation, though they be absent in the body or flesh, yet they are present in the spirit, and with the spirit behold the spiritual order. And this is not an imposed outward form, order or prescription, as some ignorantly think. But they that do say, and prescribe, that men and women must meet all together outwardly, in a bodily presence in one room, or else it is a separation, I say, it is an outward form, an outward order, and imposition, and prescription, and they that fiercely press it, know not the spiritual order; yea, I say, if all men and women in the world could meet outwardly together, and are not in the power and spirit the apostles were in, they are in a separation. But God Almighty is bringing his people, by his son Christ Jesus, and by the same power the apostles were in, out of this separation, and apostacy from the apostles' spirit, that began in the apostles' days, into the same spirit that the church and the apostles were in, in the primitive times; and though they be absent in the body, or flesh, yet they are present in the spirit, seeing and beholding, in the spirit, the spiritual order, and the steadfastness of their divine faith, which Christ (the second Adam, the spiritual man) hath been the author and finisher of. And therefore, let no man beguile you by enticing words, from this spiritual order, fellowship, and unity. And again, the apostle saith, 'For I verily, as absent in the body, but present in the spirit, have judged already, as though I were present, concerning him that hath so done this deed.' So here was a spiritual sight, and a spiritual judgment; yea, a judgment, though absent in the body, by a spiritual sight of such as walk not in the spirit, but walk out of the order of it. 1 Cor. v. 3.

And this is to the spiritual-minded, who can judge of these things, for 'as many as are led by the spirit of God, they are the sons of God;' and the Lord now, by his spirit, is separating his sons and daughters from the apostacy and sin, which hath separated from the spirit that the apostles were in, that they may behold one another with joy and comfort with the spirit, in the spiritual order, fellowship, and unity; though they be absent in the body and in the flesh, yet they are present in the spirit, and know one another in the spirit of God. And also, the apostle saith, 'As many as are baptized into Christ, have put on Christ: there is neither Jew nor Greek, bond nor free; and here is neither male nor female, but ye are all one in Christ Jesus.' So, though these absent in the body, one from another, Jews, Greeks, bond, or free,

males or females, yet they are all one in Christ Jesus, the spiritual and heavenly man, and with the spirit joying and beholding one another's spiritual order; so the joying, unity, and fellowship stand in the spirit of God, and not in the outward fleshly bodily presence, and carnal and natural sight. And therefore keep your spiritual order, joying in the spirit, beholding your spiritual order, and steadfastness of your faith in Christ Jesus. And in this you will be all steadfast men and steadfast women, and not tossed up and down with every windy doctrine, and the cunning crafts and slights of men, but steadfast men and steadfast women in the faith of Christ, as trees of righteousness, the planting of the Lord, whose 'fruit is unto holiness, and whose end is everlasting life.' And such have fruit on their own trees, and water in their own wells, and are not shaken with winds, storms, nor tempests, that may rise up within or without, but are steadfast and immoveable, built upon the rock and foundation of life, Christ Jesus. So that as every one hath received the gift, even so minister one to another, 'as good stewards of the manifold grace of God.' And this is the grace of God wherein ye stand, that will teach you to live godly, righteously, and soberly, and brings salvation; so not only to talk godly, but to live godly, keeping yourselves in the love of God, and building up yourselves in the most holy faith, which you have from Christ Jesus, which makes you steadfast and immoveable, from him who is the author and finisher of it; and with the spirit of God, in which you (spiritually) behold your substantial and steadfast spiritual order, over all outward and carnal orders, and will out-last them all; with which spirit you all see your work and service for the eternal immortal God of truth; to whom be all glory, honour, thanks, and praises in the church of Jesus Christ, throughout all ages, world without end. Amen.

From your friend and brother in the kingdom and patience of Jesus.

Worplesdom, the 22nd of the 5th month, 1680. G. F.

CCCLXIV.—*To Friends in America.*

Dear friends,—My love to you all in the holy peaceable truth; and my desires are, that whatsoever ye do may be done in the name of Jesus, to the glory of God the Father. And all be subject one to another in the fear of the Lord God, so that ye may all come to dwell in the love of God, which edifies the body of Christ, who is the heavenly man. And let all strifes, and divisions, and backbitings, or whisperings, or prejudices, cease and be buried; and so whatsoever is amiss, or hath been amiss, let it be put down by the truth and spirit of God, that it may be uppermost, which is a strong bond to unite your hearts, and minds, and souls together, and to the Lord. And be kind and courteous one towards

another, all studying to be quiet, and to excel one another in virtue, and purity, and holiness, and righteousness, and godliness, in all your words, and lives, and conversations; so that you may all walk as become saints and christians, every one esteeming and preferring one another above yourselves in the truth, in meekness, and lowliness of mind, and humility; for he that inhabits eternity, dwells with an humble heart. And therefore, do not quench the least motion of God's good spirit in yourselves, nor in any other; but let truth and goodness be cherished in all; and let all harshness, and bitterness, and revilings be kept down by the truth, that it may have its passage through you all, and in it you may bear one another's weakness and infirmities, and so fulfil the law of Christ; keeping down revenge, hastiness or passion, as knowing vengeance is the Lord's, and he will repay it on every one that does wrong, without respect of persons. For, friends, you there should be as lights, or as a city that cannot be hid. Lights, I say, to give light in all people; and also to be as the salt of the earth, to be a good savour, and savoury to all people; for he or she, that is an ill savour, hath lost the salt's savour, and is good for nothing, and is trodden under the foot of men. And therefore take heed of losing the salt's savour, either in word or conversation; for if you do, you will come under the foot of men, they will trample upon you; therefore be careful, fervent, circumspect, and faithful in the truth, and let your moderation, temperance, and sobriety appear to all men, showing forth the work of the Lord, and your honesty and justness in all your words and dealings between man and man; and that you may owe nothing to any man but love, that every one of you may be adorned with a meek and quiet spirit, which is with the Lord of great price. And every one of you to be indued with wisdom from on high, which is pure and peaceable, gentle, and easy to be entreated, and full of mercy and good works; let the fruits of this appear among you all, and then you will all be gentle and easily entreated one of another. And keep in the unity of the spirit, which is the bond of the heavenly peace, (and then none quench it,) and all walking as becomes the glorious, joyful, peaceable gospel of Christ, which is the power of God, which was before the devil, and his power was, and is over him; in this gospel you all know life and immortality brought to light, that you all see your everlasting glorious fellowship, in the everlasting gospel of peace; in this gospel, the power of God, that was before enmity was, and will remain when it is gone. And therefore all you who know this glorious gospel of peace live and walk in it, keeping your glorious, heavenly, comfortable fellowship in this glorious gospel of peace, in which enmity cannot come, as before. And in this everlasting gospel, the everlasting God, (who is over

all, from everlasting to everlasting,) will have the praise, glory, and thanks, who is worthy of all, for ever and evermore. G. F.

London, the 7th of the 12th month, 1680.

CCCLXV.—*To Friends in Yorkshire.*

Dear friends,—In the Lord's power and holy spirit, feel his presence amongst you, who hath drawn you with his spirit to his son; and you that have received him, he gives you power to become his sons and daughters; and so from the son of God, the second Adam, you have power to meet, whose power is above Adam's power, and his sons and daughters in the fall.

And now, my friends, if you do want wisdom and knowledge to order you in the affairs and service of God, Christ is the treasure of your wisdom and knowledge; and so receive them from his treasury which is above. This heavenly, saving wisdom and knowledge, from whence you have your grace and truth, light and life, and the gospel, the heavenly spirit; yea, heavenly food, and heavenly bread, and water of life from above; and the unleavened bread, and sweet milk of the word, and water of life, to keep the feast of the heavenly man's passover, which is not to be found in any of old Adam's sons and daughters' storehouses in the fall; but his old, mouldy, leavened, sour bread, which makes his sons and daughters' hearts to burn one against another, and clothes them with his old rags, which will not cover their nakedness, which they have stitched together, which must be all cast off, and trodden under foot by the spirit and power of Christ; which power turns you to Christ, who clothes all his sons and daughters with his heavenly fine linen, which will never wax old.

And therefore let all your lamps be trimmed, and candles lighted, that all of you may see your work and service for God and Christ, in this his day. So that you may have the blessings from above from him, as the holy men and women of God had in the days of old; so that there may be nothing lacking, neither spiritual nor temporal.

And so let all things be done in peace and love, in the name and power of Jesus, amongst you; and all condescend to one another in meekness, patience, and quietness, in the fear of the Lord; being all ordered with the wisdom of God, which is from above, which is pure, peaceable, gentle, and easy to be entreated, that all your hearts, minds, and souls may be knit together in the love of Christ, and that you may be all of one mind and spirit in him; and whatever you do, let it be done in the name and power of Jesus, to the glory of God the Father, that created all, and takes care for all, blessed for ever. Amen.

London, the 6th of the 4th month, 1680. G. F.

CCCLXVI.—*A letter to the captives who meet together to worship God in Algiers.*

Dear friends,—I understand by a letter from a Friend, a captive amongst you, dated the 20th of the 10th month, 1681, that you have a meeting there in Algiers of about twenty. I am glad to hear you meet; and it is very well, that you have so much liberty from your patrons; and my desire is, that the Lord may preserve you all, that do meet in the name of Jesus, that in your lives, and conversations, and words, you may preach righteousness, and holiness, and godliness, and the life of truth; so that you may answer the spirit of God, both in the Turks and Moors, and the rest of the captives; that God's city may be set upon the holy hill there, which cannot be hid; but that all may see it with the light wherewith Christ hath enlightened every man that cometh into the world. And that Christ's ensign may be set up in those parts; that with his light in all men, they may all see it, and flock to it; and Christ the ensign furnisheth all that come to him, with heavenly armour and spiritual weapons. Now Christ enlightens every man that cometh into the world, that every one may believe in the light, and may become a child of the light, and have eternal life, and be saved. And so the gospel of salvation, the power of God, is to be preached to every creature under heaven. And he that believes, is saved, and hath the salvation; for Christ by the grace of God, hath tasted death for every man. And the grace of God that brings salvation, hath appeared to all men. And therefore all men, if they will have salvation, it must be by believing, receiving, and walking in the grace of God, which brings it. And the Lord pours out of his spirit upon all flesh; and therefore, all men and women must come to this holy spirit of God, by which the spirit of enmity may be slain and crucified in them; that in this holy spirit of God, they may all be in love and unity; and with the spirit of God, they may all come to know the eternal, immortal God, and serve and worship him in his holy spirit of truth, which he hath poured upon them. And in this, all will honour God, and glorify him through Jesus Christ in his new covenant of light and grace.

And so, my dear friends, be faithful and valiant for God's truth upon earth, and do not deny the name of Jesus, in whom you have salvation; whose name is above every name under the whole heaven; that ye may all be with his light built upon him your rock and foundation that stands sure. And now, my dear friends, though you remain as captives, yet if ye be Christ's and God's freemen, who leads the devil into captivity, that led you captive into his prison of death, darkness, and corruption: if Christ, I say, has led you out of that prison and captivity,

into the glorious liberty of the sons of God, stand fast in the liberty wherewith Christ hath made you free; and be not entangled with any yoke of bondage, to bring you out of that heavenly, spiritual liberty. For in this you are free, notwithstanding the prisons and captivity of men; and they are but small matters to it. And therefore trust in the arm of the Lord's power, who can lay the mountains low, and remove the hills out of their places, and make his lambs to skip over all. And therefore mind the Lord and his power, that is over all that, that makes you to suffer. Now your sorrows and afflictions may bring many to call upon the name of the Lord, when he has brought you low; for God is merciful and gracious to the righteous, and his mercies endure for ever. And though hunger, and thirst, and cold, many times you are in, and many distresses, yet the Lord is able to support you. And now, that you may mind the Lord in your poverty, and prize his mercies; and consider how he brought them down that did not enough prize his mercies, and liberty, and plenty. And ye may read the 107th Psalm throughout; there ye may see how the Lord brought down such as contemned his counsel, and rebelled against his words. Well, what can you tell but that this may be the day of the Lord with you, in your captivity, to bring down your hearts and spirits, that with the spirit of the Lord you may turn to him, who is a God at hand; and that you may call upon the Lord in truth and righteousness, that all your sufferings, afflictions, and captivity may be sanctified to you. So that you may say, 'all things shall work together for good, to them that love God.' And so with Job you may bless God, 'who giveth and taketh away,' and that you may glorify God in whatsoever condition you may be; that no trouble may move you; and that you may rejoice in afflictions, persecutions, and tribulations in the Lord, through his spirit that doth uphold you. And as you do walk in the light, grace, spirit, and gospel, you may turn others to it. That you may have unity with them in it; and that they may come out of the spiritual prison of death, darkness, and corruption, and captivity, into the liberty of the sons of God in Christ Jesus. Amen.

So with my love to you all in the holy seed Christ Jesus, that reigns over all from everlasting to everlasting. The Lord preserve you all tender vines in him. Amen. G. F.

London, the 17th of the 1st month, 1682.

CCCLXVII.—*To Friends in Burlington, West Jersey.*

Dear friends,—The Lord by his mighty hand and power having brought you to that place, and now you are settled there, my desire is, that your lives and conversations may preach righteousness and

holiness; for without holiness none shall see God. And going into unholiness, that is the cause that none see God; and the cause why there is not peace among a nation or people is, they do not live and walk in righteousness; but walk and follow the unrighteous spirit, which is out of the truth. And again, Christ says, 'Blessed are the pure in heart, for they shall see God.' For it is the defiled and impure hearts that do not see God. And therefore, keep in the pure spirit of God, that does mortify all impurity and unholiness, which blind people from the sight of the pure God.

And now, my dear friends, the eyes of other nations will be upon you; and now you profess truth beyond them all; but if you do not exceed them in truth, in righteousness, in holiness, justice and equity, and in the wisdom of God, that is pure, peaceable, &c. by which you may answer the good in your government, and all governments about you likewise, (which is my desire that you may, that they may not see any nakedness among you,) if you do not, you will bring both the judgment of God upon you, and the judgment of truth that you and we profess.

For you know how that Friends in England, and other places, have admonished the governors and rulers to do that which is just and right; and therefore now ye are come into place, have a care that you do that which is just and right, lest you come under the same reproof by others.

And therefore, have an eye to the Lord in all your actions. For David saith, (2 Sam. xxiii. 3.) 'The God of Israel said, the rock of Israel spake to me, he that ruleth over men must be just, ruling in the fear of God: and he shall be as the light of the morning (that doth so) when the sun riseth, even as a morning without clouds; as the tender grass springing out of the earth by clear shining after rain.' Here you may see, it must not be unjust men, and men that do not fear God, that must be rulers, for they do not receive his wisdom to rule withal; and such will be as clouds without water, (as in Jude,) and then they are not like to refresh the tender grass, but hurt it.

And Solomon saith, 'As the roaring lion, and the raging bear, so is a wicked ruler over the poor people.' And therefore with the spirit of God keep down the wicked spirit in you, and then you will keep down the roaring lion and the raging bear, with the spirit of meekness, and patience, and wisdom, and understanding. Prov. xxviii. 15.

And the apostle says, 'Rulers are not a terror to good works, but to the evil.' Therefore both rulers and ruled must be out of the evil works. And the rulers cannot be a terror to evil works, if they live in them themselves. Therefore all ought to live in the power of God, which brings them out of the evil to do that which is good; and then

they will be an honour to God, and a praise one to another, both ruler and ruled.

Now the Lord said unto Moses, 'Judges and officers shalt thou make in all thy gates, (so they were not to be made in corners,) which the Lord giveth thee in all the tribes; and they shall judge the people with just judgment. (Mark! just judgment.) Thou shalt not wrest judgment, thou shalt not respect persons; thou shalt take no gift. For the gift blindeth the eyes of the wise, and perverteth the words of the righteous. Thou shalt not wrest the judgment of the poor in any case. Keep thee far from a false matter. The innocent and righteous slay thou not; for I will not justify the wicked. That which is altogether just, shalt thou follow, that thou mayst live and inherit the land which the Lord thy God hath given thee.' Now a people following and doing that which is not just, is the cause they do not live and inherit the land. Deut. xvi. 18, 19, 20. Exod. xxiii. 6. And therefore do that which is just, that you may inherit Christ and your spiritual land. 'Thou shalt not oppress a stranger, seeing you were strangers; nor vex the widows and fatherless.' And the Lord saith, 'You shall be holy men unto me.' Again, the Lord says, 'Thou shalt not raise a false report, &c. Put not thy hand with the wicked to an unrighteous witness. Thou shalt not follow a multitude to do evil; neither shalt thou speak in a cause, to decline after many, to wrest judgment.' Exod. xxiii. 1, 2.

Again, the Lord saith, 'Ye shall not do unrighteousness in judgment; thou shalt not respect the person of the poor, nor honour the person of the mighty. But in righteousness thou shalt judge thy neighbour.' Levit. xix. 15. And Deut. i. 16, 17. and Josh. vii. 24. 'I charged your judges,' (says Moses,) 'saying, Hear the causes between your brethren, judge righteously between every man and his brother, and the stranger that is with him.' So let all the strangers that are with you have righteous judgment, as well as those among yourselves. And again he saith, 'Ye shall not respect persons in judgment; but ye shall hear the small as well as the great. You shall not be afraid of the face of man; for the judgment is God's.' So long as ye judge righteously.

And therefore, now, friends, my desire is, that you all may be kept in the power and spirit of God and Christ in humility, and in that you will have a sense of all things, that whatever you act, it may be done in the spirit and power of Jesus Christ, to the praise of God the Father, who is over all, from everlasting to everlasting, who beholds and sees all your words and actions; that you may behold and see with his spirit, his and his son's divine majesty among you. Amen. G. F.

Read this in your assembly, and in your meetings.

CCCLXVIII.—*To suffering Friends at Horsham in Sussex.*

Dear friends, who suffer for your testimony, and to all the rest in your county, I am glad to hear of your faithfulness, and of your standing for the church which Christ is the head of, which is in God, and are become his living members; and therefore wheresoever ye are in prison, or out of prison, where two or three are gathered in his name, there is a church, and Christ the living head in the midst of them; a prophet, to open to his church the things of his kingdom; and a bishop, to oversee his living members, that they be preserved in his light, grace, truth, spirit, and gospel; and he is a shepherd to feed them with heavenly food, who gives life eternal to his sheep, which he hath purchased with his own blood; and a priest who has offered up himself a sacrifice for the sins of the whole world, who cleanses, and washes, and purifies his church, his people; a high priest, made higher than the heavens. Heb. vii. And no priest made below the heavens will become Christ's church; and therefore feel and see Christ exercising his prophetical, priestly, and kingly offices, and his ruling in your hearts. And all that will know the right way, or highway, or path to the church in God, (2 Thess. i.) must walk in the light, which is the life in Christ, and that will guide them to Christ, the way to God, the head of the church, the rock and foundation of God that stands sure.

And now, dear friends, my desires are, that you may all live in the love of God, and in the unity of his spirit, which is the bond of peace, in which you will be all kind and courteous one to another; and so the God of all peace and power support you, and strengthen you, and uphold you, throughout all your trials and sufferings, that he may be glorified in you all, who is over all, from everlasting to everlasting, blessed for ever; from whom ye have blessing and life. G. F.

London, the 20th of the 12th month, 1681.

CCCLXIX.—*To the flock of Jesus Christ every where, to be read in their assemblies.*

Grace, mercy, and peace be multiplied among you all from God the Father, and the Lord Jesus Christ, who is the fountain of all: and God, who hath called you by his grace, and gathered you to be a people by his power and spirit, to his son Christ Jesus, your holy, heavenly, spiritual head, life, rock, and foundation. Now that you may all walk in Christ Jesus, and abide in him your vine, and in him you will all bring forth heavenly fruit to the praise and glory of God.

Christ saith, 'In me ye have peace, in the world ye have trouble;'

and therefore keep out of the spirit of the world; let not the spirit of the world come into you; for if ye do, ye go into trouble both inwardly and outwardly: but if ye keep in Christ, who is not of the world, you keep in your heavenly place and region: for, 'He that hath the son of God, hath life;' and therefore keep in the life in Christ; and he that hath not the son of God, is in old Adam, in death, without life.

And, 'without me (says Christ) ye can do nothing;' without his grace, his light, his truth, his gospel, his power, his spirit, his faith, ye can do nothing; and, 'if Christ be not in you, ye are reprobates;' and if he be in you, and you in him, you are in the election, and in the seed, in which all nations are blessed.

And therefore, my friends and brethren, both males and females, keep and walk in the seed, in which all nations are blessed, which bruises the head of the serpent, and destroys the devil and his works, which brought misery and the curse upon all nations. So that in this holy seed, you all may be the children of the kingdom of God that stands in righteousness, and power, and joy in the holy ghost: I say, in the righteousness of Christ, which was before unrighteousness was; and in the power of God, which was before the power of satan and dragon were; and in the peace of God, that passes all the understanding of the world, and was before the god of the world was; and in the holy ghost, which was before the unclean ghost got into man and woman.

And so that you may all come to walk in the new covenant of light, which was before the prince of darkness was, and life, that is over death, and was before death was. Here in this you will have your heavenly religion to walk in, which will keep you out of all the world's unruly ways and actions, and ungracious words and languages, that all your words be seasoned with the grace of God, that hath brought you salvation, that you may edify the hearers, and your conversation may be in heaven.

And keep in the cross of Christ, the power of God, that keeps you crucified to the world; that is, dead to the world, and the world dead and crucified to you: for if you do not keep in this power of God, which was before the world and its god was, to keep you crucified to the world, but let in the spirit of the world, you let in its god, which will crucify the good in you, and you will come to crucify to yourselves the son of God afresh, and put him to open shame. Therefore keep that crucified with the power of God, the cross of Christ, which did and would crucify the just; and then you will keep alive in the power of God, and live in Christ Jesus, and he is alive in you, and you in him.

And now, all friends and brethren, let your meekness, your temperance, and your gentleness and sobriety, and tenderness and modera-

tion appear to all men, 'that your light may so shine, that they may see your good works, and glorify your Father which is in heaven.'

And ye being the salt of the earth, you will make all savoury; therefore take heed of losing your salt, lest you be trodden under the feet of men.

And keep out of the restless, discontented, disquieted spirit of the world about the government: for you know it has been always our way to seek the good of all, and to live peaceably under the government, and to seek their eternal good, peace, and happiness in the Lord Jesus Christ, and to lay our innocent sufferings before them, who have suffered as lambs and sheep, and made no resistance, but have 'prayed for them that persecuted us, and despitefully used us, and hated us,' according to the command of Christ.

'For ye were as sheep gone astray, but are now returned unto the shepherd and bishop of your souls: for hitherto ye are called; because Christ hath suffered for us, leaving us an example, that ye should follow his steps, who did no sin, neither was guile found in his mouth: who when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously. And he that will love life, and see good days, let him refrain his tongue from speaking evil, and his lips that he speak no guile.' 2 Pet. ii.

G. F.

The 21st of the 9th month, 1681.

CCCLXX.—*To suffering Friends in Leicester.*

Dear friends, that are in prison, and all Friends and sufferers that are in the county, to whom is my love in the Lord's eternal power, and seed of life, that reigns over all, in whom you have peace with God, and riches that are everlasting.

Now, dear friends, your sufferings have been long in that county, and great have been your trials, and spoiling of your goods, through your adversaries' and persecutors' rage against you; but the Lord's secret hand and power is that which hath upheld you through all to himself; and therefore we may say, 'What shall separate us from the love of God that we have in Christ Jesus? Shall tribulations, persecutions, powers, or principalities, thrones or dominions? Nay, there is not any thing able to separate us from the love of God in Christ Jesus,' whom you have chosen: a priest that is from above, not from below, who has offered up himself to God for you, who is not like the Jews' priests, that had the tithes of the people for offering up their outward offerings, and such like services. So you have a priest from heaven, that is made higher than the heavens, and is the prophet that God has raised up

like Moses, whom you are to hear in his light, grace, and truth. And he is your shepherd from heaven, who has laid down his life for his sheep, who is above all the earthly shepherds below; and this shepherd will feed you with that which is heavenly. And he is your bishop from heaven, to oversee you, that you may be kept from sitting down in any earthly place with your minds, spirits, and souls, but only to sit down in the heavenly places in Christ Jesus, who is the heavenly and spiritual bishop, who lives for evermore, the first and last, the beginning and ending, who is the first-born of every creature, and the first begotten from the dead, who does quicken, and makes alive, and begets from the death, and makes them to sit together (whom he has made alive) in the heavenly places in himself.

And now, dear friends, I do feel the Lord's eternal power present with you in all your sufferings, how it hath and doth support you; and therefore let your faith be steadfast in the power of God, which will keep you all unto the day of salvation. And that you may all be valiant and faithful for God's truth upon the earth in this day of trial and persecution, from both teachers, professors, and profane, which are below, whose persecuting spirit will have but a time. And therefore be of good faith; for a sparrow shall not fall to the ground without the will of the Father; and ye are of more value than many sparrows. And 'Blessed are they which suffer persecution for righteousness' sake, for theirs is the kingdom of heaven. And blessed are ye when men shall revile you, and persecute you, and say all manner of evil against you falsely for my sake. Rejoice, and be exceeding glad, for great is your reward in heaven.' For so the old persecutors persecuted the prophets and apostles before you. But rejoice, inasmuch as ye are partakers of Christ's sufferings; for the spirit of glory, and of God, rests upon you, who are railed upon, and suffer for his name sake. And though he is evil spoken of by your persecutors, but on your part he is glorified, that suffer for his name. And therefore let none be ashamed to suffer as a christian, but let him glorify God in his sufferings, who doth support him.

And so, dear friends, live in love and unity, and be kind, and courteous, and tender hearted one towards another; yea, and to all your persecutors, that you may heap coals of fire upon their heads; and so overcome evil with good. And so the God of all peace establish you all upon his heavenly rock and foundation of life, (Christ Jesus,) which standeth sure, and cannot be moved. And so with my love to you all in the holy seed, in which all nations are blest. And in this seed, the Lord God Almighty keep and preserve you, which bruises the head of the evil seed, that makes you to suffer. And the Lord God Almighty arm you with his armour, and strengthen you, that you may be able to

stand to his glory, and that he may be glorified in and among you. Amen. So fare ye well in the Lord. G. F.

London, the 18th of the 12th month, 1681.

CCCLXXI.—*To Friends in Carolina.*

Dear friends,—With my love to all the faithful and tender Friends in Christ, the holy seed, that bruises the head of the serpent, (the cause of enmity,) in which seed no enmity is, nor can come; for in this seed are all nations blessed, which destroys the evil seed that brought the curse, and his cursed works and workers. So let this seed Christ rule in all your hearts, who was promised and prophesied of to come, who is come, and reigns, in whom is wisdom, salvation, life, and glory over all, the first and last; this seed doth live and reign over all that doth change and will have an end. Now in this holy seed you enjoy the blessings, and your election in it, which was before the world began. Now in this holy seed is the treasure of wisdom and knowledge, and as you all live and walk in this seed, you will have wisdom and knowledge that is heavenly from this treasure; with which wisdom and knowledge you will have understanding, that all your conversations may be ordered by it aright, and to preach righteousness, and holiness, and godliness, so that you may glorify God in your lives and conversations, and all your words may be gracious, and seasoned with grace; and whatever promises you may make to any man, you may consider before, that you may perform them; that so your words may preach righteousness and truth; so that you may be the lights of the world, and the salt of the earth, that by your light shining, you may answer the light in all men; and by the grace, and by the salt, you may savour that which is unsavoury; and so by your good works, and keeping to the salt, and to the light shining, you may be instrumental to open the eyes of others, to know your Father which is in heaven, that they may glorify him.

And my desire is, that all Friends may keep low, and meek, and humble, that he that doth inhabit eternity may dwell with you; and that you may take upon you Christ's yoke, that you may draw with his heavenly plough, that with it the earth may be turned up, that hath oppressed and grieved the tender seed, and God's holy spirit; so that God's plantations may be minded above the outward, that his lilies and vines may grow, and bring forth fruit to his praise, who giveth the increase.

And now, dear friends, keep in the love of God, which doth edify the body of Christ; that will bear all things. And be gentle, and courteous, and kind one to another in the fear of the Lord; for there is no danger

in keeping low; for the danger is to such that are high and lofty, and puffed up. Such will swell; and though they may have good words, and a form of godliness, yet such that do so swell, will break out into bitter fruits, strife, and contention: and such go out from the power of God and his spirit, and so out of the camp of God, and then out of the unity of the spirit, which is the bond of peace; and therefore all must keep in the holy spirit of God, if they will keep in fellowship with the saints in light, and so keep the bond of peace. For they that go from the spirit of God in themselves, though they have the whole form of godliness, they break the bond of peace; and such run into vain disputes, strife, and contention. But there is no such custom in the church of Christ, which keeps the unity in the spirit, which is the bond of peace.

And now, dear friends, in the name and power of the Lord Jesus Christ, and his spirit, keep all your meetings for worship, and your meetings for business, that you may see that all that profess the light of Christ, and his truth, and have received it, that they do walk according to truth, and as becomes the gospel, that the name of God may not be blasphemed amongst you. And if that you of Ashly Cooper River, and that way, and Albemarle River, and that way, had once a year, or once in a half year, a meeting together, it might do very well, some where in the middle of the country, as you shall see meet, as they have in Maryland and Rhode Island. And if you had sometimes some meetings with the Indian kings and their people, to preach the gospel of peace, of life, and of salvation to them; for the gospel is to be preached to every creature; and Christ hath tasted death for every man, and died for their sins, that they might come out of death and sin, and live to Christ, that died for them; who hath enlightened them, with the light, which is the life in himself; and God pours out of this spirit upon all flesh; that is, upon all men and women. And the grace and favour of God appears unto all men; so that all may believe in his light, and walk in his holy spirit, and receive his grace, which will teach them to live godly, &c. and bring them salvation; so that you may come to see the light of Christ's glorious gospel set up in those parts. And God hath promised he will lift up an ensign unto the nations. And again, 'There shall be a root of Jesse, which shall stand for an ensign to the people; to it the Gentiles shall seek.' And again, he saith, 'For the earth shall be full of the knowledge of the Lord, as the waters cover the sea.' So, I desire that that part of the earth may be filled with the knowledge of the Lord.

And now, dear and tender friends, my tender desire is, that you may in nowise abuse, neither by your words, nor by your lives nor conversations, the liberty which God or the rulers have given you; but in all

things you may have an eye to God's glory, that he may be glorified by you all, who is worthy of all, who is the Lord of all, both in heaven and earth, blessed for ever. G. F.

CCCLXXII.—*An Epistle concerning the Government of Christ, and his Peace, of whose kingdom there shall be no end.*

Concerning the government of Christ, and his peace, 'of the increase of which there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment, and justice, from henceforth and for ever. The zeal of the Lord of hosts will perform this.'

Now Christ Jesus, the second Adam, the Lord from heaven, it is he who rules, and reigns, and governs in the hearts of his saints, who are the believers in his light, (the life in him,) who is their governor and counsellor, who died for their sins, and is risen for their justification, and is the captain of salvation.

And Christ's government in the hearts of his people, is by his grace and truth, that comes from Christ Jesus, by whom all things were made, who doth enlighten every man that cometh into the world, which light is the life in him; he saith, 'Believe in the light, that you may become the children of the light;' and such have the light of life, and by it come under Christ's government and peace, and his order in his light and life. Now, they that hate his light, they hate the life in Christ the heavenly man; and such will hate Christ by whom all things were made and created; and hate his order, and his justice, and judgment, and his light and life: and such are not like to come into his established government and kingdom; so Christ, who is the governor, the counsellor, the orderer, he orders and governs with his light (his life) in the hearts of all the believers in the light; and all the believers in the light, have the witness in themselves, of Christ their ruler, counsellor, orderer, heavenly governor, and of his judgment, justice, and peace; and that of the increase of his government there is no end.

Now, they that hate the light, which is the life in Christ the second Adam, the Lord from heaven, they are those that would not have Christ rule over them, nor in them; therefore it condemns them. And, what is the matter that all men and women do not see, but are blind, and are not in unity? Is it not because they hate the light, (the life in the second Adam,) and will not come to the light, nor walk in the light? And then, is not the light their condemnation, who are in transgressing old Adam? And, how are they like to see or believe, or have faith in Christ, that hate his light, and will not come to it, which is the life in the second Adam? And therefore all that hate his light (which is

the life in him) are not like to see, nor receive faith from him, that will not believe in his light, nor come to it, but hate it; and such will hate both the divine faith and the author of it. And therefore all that do hate the light (which is the life in Christ) which he enlightens them withal, they hate his order, they hate his government, his rule; yea, Christ the second Adam, the Lord from heaven: and all such haters of Christ, his light, life, order, government, and counsel, are in a false liberty, though they may profess Christ or his government in words, yet not believing in the light, and walking in the light (the life of Christ) they have no true fellowship one with another, but are in confusion; and have no true fellowship with the believers in the light (the life in Christ) nor with the son, and the Father; for, how should they? For, until they come to believe in the light, (the life in the second Adam,) they cannot see their own states, they are in a blind state; for none see, nor enter into the kingdom of God, till they are born again; and those that are born again, are the believers in the light (the life in Christ) and so become children of the light, grafted into Christ; and such do know and see the true liberty in Christ Jesus, the second Adam: all such do see, and know, that all false liberty is out of the light, (the life in the second Adam,) in old Adam in the transgression.

And Christ that doth enlighten every man that cometh into the world, (which is the life in him,) such come to Christ, and are grafted into him the head, and so hold Christ their head, by whom all things were made and created; who is over all, from everlasting to everlasting, the first and the last, the beginning and the ending. These are they that see his order, his government, and his rule in their hearts, and receive his law of spirit and life, and live and walk in it, which makes them free from the law of sin and death. These see Christ to be the author and finisher of their holy, divine, precious faith. And their faith stands in Christ, who is the author of it, 'who hath all power in heaven and earth given to him.' And the mystery of this faith they hold in a pure conscience, and do know the law of this faith, and the law of love that God hath shed in their hearts through Jesus Christ. And so in this light, faith, and life, that they have from Jesus the second Adam, the Lord from heaven, they come all to be of one faith, of one light, and one life; and so of one mind, heart, and judgment, in this new covenant of light and life; so in it they are under the government, and counsel, and order of Jesus, that he establishes in his everlasting covenant of light and life in their hearts.

The law came by Moses, and all the Jews were to be under the law in the old covenant; and this law served till Christ (the seed) came, in his new covenant. He is come, and now grace and truth are come by Jesus Christ, the great governor. And now, this grace and this truth is come from him, into the hearts of all his believers.

And with and in this grace and truth, Christ rules in the hearts of them that receive his grace and truth; and with this grace and truth, and in it, every believer and saint receiveth Christ their governor, and his order, and his counsel, and heavenly judgment, and justice from the heavenly man, in his established government, which he establishes with his grace and truth. Now this grace of God which brings salvation, which hath appeared unto all men, which does manifest, that all men have a day of grace and favour: now this must needs be the special grace of God, which brings salvation, which hath appeared unto all men. Now then, not receiving this grace and favour of God, but turning from this grace into wantonness, and walking despitefully against the spirit of grace; therein they are hardened, and blind, and turn that into wantonness, and walk despitefully against it; which should teach them, and bring their salvation. And therefore such come to be blind, and hardened against the grace and favour of God, that turn it into wantonness, as I said before, and walk despitefully against the spirit of grace and truth; and such turn against God and Christ, from whence grace and truth come, and turn from and against his people that are established in the grace of God, that brings their salvation. Though such may profess God and Christ in words only, and his grace and truth, their profession will come to nothing, except they receive his grace and truth into their hearts. They that do receive Christ in his grace and truth, which come from him; they know his government in the truth, and in the covenant of grace; yea, in their hearts, and know their gracious and true liberty in the grace and truth, and in Christ from whence it comes, and his holy and heavenly order in his grace, and his reign in their hearts. And all such that walk despitefully against the spirit of grace, and turn the grace into wantonness, though such may profess God and Christ, their profession will come to nothing, and all their liberty is false, and in the flesh, in old Adam in transgression. For true liberty is in the grace and truth that is come by Jesus, which leads up unto Jesus, from whence it comes, in whom the everlasting true liberty is.

For Christ, who is the truth, holy and pure, he reigns in the truth, and in his grace. And therefore every man and woman, must with this grace and truth in their hearts, (which they have from Christ,) feel and see Christ's reign and rule in their hearts; and him in his heavenly, eternal, everlasting government.

The Lord spoke by his prophet Joel, 'that it shall come to pass in the last days, that God will pour out of his spirit upon all flesh,' &c. Joel ii. 28.

And Peter said, 'This is that which was spoken by the prophet Joel, it shall come to pass in the last days, (saith God,) that I will pour out

of my spirit upon all flesh, and your sons and your daughters shall prophesy; your young men shall see visions, and your old men shall dream dreams; and on my servants, and on my handmaids, I will pour out in those days of my spirit, and they shall prophesy.' Acts ii. 17, 18.

Now it is God that pours out of his spirit upon all flesh, by which sons, daughters, young men, old men, servants, and handmaids, have their visions, and prophecies, and dreams. And these last days are the days of Christ, in his gospel and new covenant.

It is said in the old covenant, that God did pour out of his spirit upon the house of Israel, and the house of Judah. But in the days of the new covenant of light and grace, God poured out of his spirit upon all flesh, both Jews and Gentiles. Now all flesh must come to the spirit of God, and be led and guided by it, if they will see Christ's heavenly spiritual government and order; and with this spirit, to know Christ the spiritual man, to rule and govern in their hearts. And all that by this spirit are circumcised, they eat of the heavenly passover, or their bread from heaven. And all that are baptized with the spirit, are baptized into one body, and do all drink into one spirit. So here they are one, in this spiritual fellowship, which is the true church-fellowship; even that church which is in God, the pillar and ground of truth, which church Christ is the heavenly and spiritual head of; and well he may, for he is the author of their faith, and the author of their light, and life, grace, and truth, and spirit, and gospel of peace and salvation; by which he rules in the hearts of his living members, the church. And all they that grieve, vex, quench, and rebel against the spirit, come to be blind, as the Jews, and will not see with their eyes, nor hear with their ears, nor perceive with their hearts; and such may profess Christ in the new testament, and the apostles' words, and the government, and order of Christ; as the Jews did profess the old testament, and Christ to come; but they would not receive him then, when he was come. No more do they now, that profess he is come, who vex and quench his spirit, and grieve it, and rebel against it, and err from it. And such are not like to receive Christ into their hearts, nor come into his heavenly order, and establish peaceable government, as those that are led by the spirit of God, which are the sons of God, and keep the unity of the spirit; which holy spirit is the bond of peace amongst all Christ's subjects, lambs, and sheep, that feed together in the pasture of life. For it is God that gives the heavenly understanding of Christ's established government and order. And they that quench, and vex, and rebel against the spirit of God, will rebel against Christ's established government and order, and his people that are in it, that are led by the spirit of wisdom and understanding, and a sound mind. And such as will not hear the spirit of God in themselves, will neither hear God nor Christ, nor his sheep, nor such as he sends, but rebel against them.

Now the gospel being preached to, or in, every creature under heaven; which gospel is the power of God to salvation, to every one that believes; so all that receive this gospel, the power of God unto salvation, in their hearts, receive Christ, (the power of God,) and his government and order in the power. And Christ reigns in their hearts in his power; and such come into the gospel order; and they that come to be heirs of the gospel, the power of God to salvation, are heirs of Christ's peaceable established government, and are true subjects to Christ's power, and established peaceable government; and so this gospel, the power of God to salvation, is peaceable, joyful, and comfortable, which is the gospel of Christ, the second Adam, the Lord from heaven; and is not called the gospel of old Adam in transgression. And this gospel, which is the power of God unto salvation, keeps all that believe in it, in the everlasting joy, peace, and comfort, and in order; for it is the everlasting gospel, which brings life and immortality to light, by which they see over the devil, and before he was, that hath blinded them, and darkened them from life and immortality. So in this gospel that hath brought life and immortality to light in God's people, both men and women, they are established in the order of it, in which they do serve the eternal everlasting God of truth.

Now all they that do not receive the gospel of Christ, the power of God to salvation, which is preached to every, or in every creature under heaven, life and immortality are not brought to light in them; and such the God of the world hath blinded, (and so they remain blind under the God of the world,) and such are blind concerning the order of the gospel, and are ignorant of their salvation, and of the joy, and comfort, and peace of the gospel; neither can they serve God in the gospel, though they may profess Christ, and his gospel in words, yet such have no comfort of it. And therefore such as disobey the gospel of Christ, the power of God to salvation, and will not receive it, nor believe in it, how can they receive the order of the gospel of Christ, the heavenly man, from whence the gospel comes; or to receive him to reign in their hearts, when they will not receive his gospel, the power of God to salvation, in their hearts? And again, how can they receive his people, or believe his people, that are in the order of the gospel of Christ, and have received it, and him in their hearts, who disobey it, and will not receive it in their own hearts? Such are not like to come into the order of the gospel, that disobey it. Such will disobey Christ, and will not regard his people, in whom he reigns, who walk in the order of his gospel, the power of God unto salvation.

Now it is Christ the second Adam, that lighteth every man that cometh into the world, with the light, (which is the life in himself,) and all that believe in the light, and become children of the light,

and walk in it, walk in unity and fellowship, and in the order of the light and government of Christ; in such Christ doth reign. And all those that hate this light, and will not come to it, nor believe in it, are condemned by it.

Now, 'the grace of God that brings salvation hath appeared unto all men;' and all men that receive this grace and truth, that is come by Jesus, they receive Christ from whence it comes, in their hearts, to be their teacher and their salvation; and so come into Christ's government and order, in the truth, and into the covenant of grace. And they that hate the truth, and turn from the grace into wantonness, and walk despitefully against the spirit of grace, they turn against Christ, his order and government, and his power also.

And God pouring out of his spirit upon all flesh: all that are led by the spirit of God, and Christ, are the sons of God; and such are obeyers of Christ's spiritual order and government. And they that quench the spirit of God, and rebel against it, rebel against Christ's order and government, and him in his people; and their spiritual fellowship, and the gospel of salvation, being preached to every creature under heaven; which gospel is the power of God, every creature under heaven must receive this gospel in their hearts, if they receive Christ and his government, and his order of the gospel, and him to rule in their hearts.

And all you that have received it, have received the comfort of it; and those that disobey and rebel against the gospel, the power of God, such disobey and rebel against God and Christ, and his government, and his people who are in the order of the gospel, the power of God. And as it is said, 'Christ is in you, except you be reprobates;' and all that receives Christ in them, it is by his light, (which is the life in him,) and the grace and truth that comes by Jesus, and the faith that he is the author of, and his spirit and gospel. This they must receive in their hearts, if they receive Christ in them.

And Christ said to his disciples and followers, that 'he would send them the spirit of truth, (the comforter,) which should proceed from the Father and the son, which should lead them into all truth; and he should reprove the world of sin, righteousness, and judgment. So that which leads the believers and disciples of Christ into all truth, and is their comforter, is the reprover of the world of their sin, righteousness, and judgment. So here that which is the world's reprover, is the saints' comforter, and leader into all truth, and so into all true fellowship, and true liberty. And this holy spirit, and comforter, does not proceed from old Adam, nor any of his followers, but from the Father and the son. And so every one is to have oil in your own lamps, from the heavenly olive tree, that your lamps may burn always, both night and day,

in your tabernacles, looking to your high priest, who will feed your lamps with heavenly oil.

And every one have heavenly salt in yourselves to savour withal, what is earthly, and what is heavenly; and what is from below, and what is from above; and what is out of the truth, and what is in the truth.

And that every one may keep their own vine in their own garden, and their own lily in their own field, or orchard; which lily doth exceed Solomon in all his glory. And every one have the word of faith in their hearts and mouths, to obey and do, which will sanctify, and make you holy, and reconcile you to God.

And every one have the anointing, or unction, within you, which you have from the Father, or Holy One; so that in it you may continue in the Father, and in the son.

And every one continue in the grace of God, which will teach you how to live, and what to deny, and will bring your salvation, and establish you upon Christ, the rock and foundation, from whence the grace does come.

And every one abide in the holy, divine, and precious faith, which you do hold in a pure conscience, by which faith you do live, and have victory over that which displeaseth God: and in this faith you do please God, which Jesus Christ, the Lord from heaven, is the author and finisher of.

And every one that hath digged deep, and found the pearl of great price; and hath sold all, and purchased the field, then the field and pearl is your own: such do know a thorough redemption.

And all you believers in the light, (which is the life in Christ,) that are become the children of light, walk in the light, and in Christ, as you have received him.

And every one mind the heavenly leaven, that will leaven you into a new lump.

And every one keep the feast of Christ our passover, with his heavenly unleavened bread, in sincerity and truth.

And every one mind the light, that God hath commanded to shine out of darkness, and hath shined into your hearts, 'to give you the light of the knowledge of the glory of God in the face of Jesus Christ, (your saviour,) that the excellency of the power may be of God, and not of yourselves;' in this you are sensible of his heavenly treasure in your earthly vessels; and every one have water in your own wells and cisterns, and heavenly fruit on your trees, which God hath planted.

Nebuchadnezzar, though his greatness reached to heaven, as a tree, yet he was to be 'hewn down, until he knew that the Most High ruleth in the kingdoms of men: and the God of heaven shall set up a kingdom

which shall never be destroyed; and the kingdom shall not be left to other people.' Dan. ii. 44. 'And the stone that smote the image became a great mountain, and filled the whole earth.' Ver. 35.

'They shall not hurt nor destroy in my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.' Isa. xi. 9. G. F.

The 27th of the 8th month, 1681.

CCCLXXIII.—*To Friends in Jamaica*

Dear friends, with my love in the Lord to you all: it hath been often in my mind, from a sense of the spirit of the Lord; which thing I shall lay before you, and commend it to the witness of God in all your consciences.

The thing is this: that if you had (once in a year) a Yearly Meeting, as they have in Holland, Germany, and Friesland, and at Rhode Island, and in England, and elsewhere, which is, and hath been, of great service; for Friends to see one another, and know how the affairs of truth prosper, and how Friends do grow in the truth of God, to the comfort and joy of one another in it; in which the Lord Jesus Christ is exalted. And if there should be any difference among Friends, it may be ended at the Yearly Meeting, by some Friends out of the meeting, which could not be ended at other meetings. So that all things (by the truth and power of God) may be kept in peace and love, all dwelling in the wisdom of God, that is from above, which is pure, and peaceable, and gentle, and easy to be entreated. And so for you once in a year to meet together in the Lord's power, and to wait upon him in his spirit and truth one day, and then another day you may have a Yearly men and women's meeting in the Lord's power; which in time you may find and feel a great service in the Lord's spirit and power; in which you may feel his presence and blessing flow among you. And as for place and time, I shall leave it to your best convenience; and the Lord direct you, that you may do all things, whatever you do, to his glory. For you know that in other countries, or provinces, they have either Half-Year Meetings or Yearly Meetings, except it be in Jamaica, which several times hath been in my mind for you to have one there; for where they are settled, they see a great service in them; and the Lord hath owned them, and honoured them with his presence, and that keeps all in a sense of a care of his glory, and a care of one another, that they may be kept and preserved in God's eternal truth, in meekness, in gentleness, and in tenderness, and in love, that edifies the body of Christ, the second Adam, the Lord from heaven. And so that all of you, in godliness, holiness, and righteousness, may spend your days to the glory of

God; that your conversations may be in heaven, and not below in the earth, among the wicked; that the Lord God, and his son Christ Jesus, may be glorified in you all, who is over all, blessed for ever. Amen.

And, friends, it would be very well, if that you brought on your case of not swearing, and taking oaths, which hath been lost through that spirit which was unfaithful: now the same governor is come over again, in whose time (when he was there formerly) that act was obtained at the assembly, in which your yea and nay was taken instead of an oath and swearing. Therefore, see if you can prevail with this governor and his assembly, to have the same act renewed again, and to clear yourselves from that spirit which was the cause that the act was repealed. So with my love in the Lord Jesus Christ to you all.

And my desires are, that you may all be preserved in God's power, to his glory; and that you may grow in the truth, and with the truth answer the truth in every one's inward parts; so that ye may spread the truth abroad, and that with it your hearts may be united together. And walk in it, and in the love of it; for love edifies the body of Christ. And that ye may be good examples in the truth, and in righteousness and holiness, and show forth christianity in the possession of it, above the outside professors. G. F.

From Dolston, the 24th of the 7th month, 1682.

CCCLXXIV.—*To Friends in Holland.*

Friends and brethren, in the holy seed of life, that reigneth over all; in it walk, and in the power, and spirit, and truth of God, that you all may be as a city set upon a hill, that cannot be hid; and the salt of the earth, and light of the world, to answer the light of Christ in all, and be a good savour in them that are saved, and in them that perish. And all live in love, that beareth all things, and doth edify the body of Christ, and grow up in him, your head and life; and be kind, and courteous, and tender in affection to one another, and walk as becometh the gospel of Christ, the power of God.

And, dear friends, this Yearly Meeting the Lord's power was over all, and his seed of life; and the Lord's living refreshing presence was among us in all our meetings. And your epistle from your Yearly Meeting in Holland was read, to the refreshing of Friends; and another from the Half-Year's Meeting in Ireland; and a testimony from Scotland, that Friends are in love and unity there, and the truth prospereth and spreadeth; and by letters from America, that Friends are pretty well there; and at Algiers, in the Turks' country, Friends have set up a meeting, about twenty that are captives, among themselves; and a Friend that is a captive, declareth the truth there among them; and their mas-

ters do let them meet, and it may be of great service there. And the Lord's power is over all, and in it be valiant for God's truth upon the earth, and spread it abroad; and that you may all, in humility, exalt the Lord, and that the presence of God, and his son, may be among you all; and so the blessing of the Lord be among you all. Amen.

G. F.

London, the 17th of the 4th month, 1682.

CCCLXXV.—*To Friends in Barbadoes.*

Dear friends,—In all your meetings, see that the Lord God be glorified, and have an eye to his glory, and let all things be done without strife or reflections; but all to mind the testimony of life, and that which doth preserve your unity in it; and in that you will seek one another's good, and not slight one another; but to esteem one another in the truth, and keep low in humility, for such God will exalt. And be kind and tender hearted one to another, and dwell in the love of God, that he doth shed abroad in your hearts; for that love which cometh from God doth edify the body of Christ. And therefore you must be of a noble spirit, that are of the noble birth, born of the spirit; and to love the brotherhood in the spirit, and to esteem all men and women, as they are God's creation; whose natural sun shineth and rain falleth upon the just and unjust, and on their natural fields; and so doth God's eternal son of righteousness shine with his light, and grace, and spirit, that he doth enlighten them withal, and gives his grace and peace to all; for his spirit is poured out upon all. Thus doth he shine through all, and upon all, and over all, and above all; and therefore let your light shine, that are the believers in the light, that are become the children of the light, that others may glorify your Father which is in heaven in seeing your good works, and your good and gracious words, and lives and conversations; and mind the more excellent way the apostle showeth to the Corinthians, which is the charity that will bear all things, and is not puffed up, nor envieth not. This doth keep above all brittleness.

And, friends, after that your meetings are settled and seasoned by the power of the Lord, if you do alter them, without the consent of Friends in the power of the Lord, that makes and breeds discontent; and therefore keep them, after they are settled, in the power of the Lord, (and you settled in it,) upon Christ the holy rock and foundation of God, that standeth sure. And in all your meetings, if there be any difference between brother and brother, do not reflect one upon another in meetings, but speak one to another between yourselves, as Christ commands; and then you may preach the gospel of peace freely, and speak the truth in the love of it, as it is in Christ Jesus. And this

is the best way; so that nothing may be seen in your meetings but the life, truth, and peace; so that the serpent, whose meat is dust, may find none in your meetings; and none to quench nor abuse the power or spirit, nor any to go beyond its motion; for, if you do, you will both bring trouble and burthens upon yourselves, and others, and run out, that so you can hardly get in again. And therefore be wise in the heavenly wisdom of God, to be ordered in his spirit of understanding, to the glory of God, and the comfort and edifying of his people; that you all may know how to behave yourselves in the church of God, to the glory of God. And let all your lives and conversations preach virtue, purity, righteousness, holiness, and godliness, else you cannot be the lights of the world, nor the salt of the earth. And when any do badly or wickedly, they, instead of being lights or salt, are unsavoury, and are stumbling blocks; and when the salt hath lost its savour, it is good for nothing, but to be trodden under the foot of men; and therefore keep your savour, and then you will not come under the foot of men; and in the light, and then you will not go into darkness.

And therefore have salt in yourselves, and oil in your own lamps, and keep in your own houses, (for it is the whore that abideth not in her own house,) with the word of life, and grace, and truth within, and to the light and purifying faith, and mortifying and baptizing holy spirit of God; the fruits of which spirit are love, peace, long suffering, gentleness, meekness, temperance. And bear one another's burthens, and so fulfil the law of Christ; and forgive one another, as Christ hath forgiven you; and strive to excel one another in holiness, and righteousness, and godliness, and meekness, and modesty, in virtue, truth, and love, that you may all live to the praise and glory of God. Amen. And the Lord saith, Isaiah xlix. 8. speaking of Christ, 'I will give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages.' So that you may see the fulfilling of this in the promise, and have a care of God's glory; and all live in the seed Christ, your sanctuary, which is a safe place, over all storms, and destroyers, who was before they were, and will be when they are gone; in whom you all have rest and peace; and by whom you are presented to God, holy in body, soul, and spirit. And therefore all must be kept clean and holy, if that they do offer up, or be presented to him that is holy; and therefore you must be a holy people, and walk in the holy truth, and obey the holy word of God, and walk godly, as the grace of God teaches, which brings salvation, and walk in the light; if that you do keep in the fellowship, in the heavenly light. And in this you do differ from the world that make a profession of the scriptures of truth, and dishonour God, and cause his holy name to be blasphemed, by their not obeying the word, nor walking in the light, spirit, grace, and truth,

whose candle is gone out, and now cannot endure to hear talk of the light. And therefore let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven;' and then you will have his favour, presence, and blessing; and the Lord God Almighty preserve you all, and Friends every where, in his power and seed Christ Jesus. Amen. G. F.

The 26th day of the 8th month, 1682.

CCCLXXVI.—*To Friends in New Jersey and Pennsylvania.*

Dear friends,—With my dear love to you all, in God's holy peaceable truth; and my desires are, that you may be all kept careful of God's glory. Now in your settling of plantations and provinces, and especially in woody countries, as those are, you may have many trials and troubles; but if you keep in the wisdom of God, that will keep you gentle, and kind, and easy to be entreated one of another, that will preserve you out of heats, or extremes, or passions; and that all Friends that come over, be with speed settled in their plantations, that they may not lie and waste their time, both of themselves and their servants, and spend that which should help to settle them in their plantations. And therefore you that are concerned in ordering those things, have a care that no reproach come upon yourselves, and your countries; but there may be such care taken in all things, that there may be no complaints come into England against you.

And I desire that you may be very kind, and courteous, to all in necessity, in the love of God; for there are many people go over to your countries, some poor and some rich; and so, many eyes are upon you, and them that come over to you; and therefore my desire is, that you may all be careful in the love of God, and in his truth and righteousness, as the family of God; and be careful and tender to your servants, in all respects, that there may come no complaints from them or others; that so in all things you may be ordered by the wisdom of God, that his blessing may be amongst you.

And, dear friends, I desire that you would send over an account by the next ship how many meetings you have, and how many meetings monthly, of men and women, and how many Quarterly Meetings, and Half-Year Meetings; and let us know how truth spreads and prospers amongst you; which you would do well to write over every year, to the Yearly Meeting at London. So, with my love in the seed, which reigns over all, in whom you have all life and salvation, and peace in the Lord God. G. F.

CCCLXXVII.—*To Friends that are Prisoners in York.*

Dear friends, with my love to you, and all the rest of the faithful Friends in bonds; and my desire is to the Lord, that ye all may stand faithful and valiant for his glorious name, and his holy peaceable truth, now in this day of storm and tempest, that none may turn their backs on the Lord in this day of trial, and none may be ashamed of confessing of Christ before the adulterous generation, as Christ said, lest Christ be ashamed of them before his Father, and before his holy angels. And therefore now is the time and day of your trial; for the Lord is just; though I know that the faithful and innocent, just, and righteous must stand it out. And therefore mind the Lord in all your sufferings, and keep all low, and in the humility of heart, and there you will feel that he that inhabits eternity, dwells with an humble heart, and he will be your shield and buckler, and defender in time of trouble. And the Lord hath promised to deliver his people in the six troubles, yea, in the seventh, the perfection of troubles; and therefore do not think time long, and your sufferings long, for the Lord will lay no more upon you but what you are able to bear; yea, upon his faithful people. I know it, and am a witness for God in all my sufferings and imprisonments, and haling before magistrates about sixty times, about these thirty-six years. And so, friends, when you are tried, you may come forth more precious than gold that is tried in the fire; and keep the word of patience, and it will keep you from the temptations that come upon the world to try them; for the word of God was before the world was. And though you be in outward bonds from your wives, families, houses, and relations, yet the word of God is not bound, neither can they bind the word of God; it is at liberty, it abides and endures for ever; it will make you all rich, though they think to make you poor with their bonds, and cast you into prisons; but, I tell you, the word of God will make you rich, for the word of God was before the wicked and his bonds were; for in the beginning was the word, but since the beginning was the devil, who had cast some into prison, spoken of in Revelations: that ten days might be a longer time than ten natural days. 'For they that will live godly in Christ Jesus shall suffer persecution' by the ungodly; for it was the just that suffered by the unjust in all ages; and Christ said to Saul, 'Why persecutest thou me?' So they that stood in Christ, and were in Christ Jesus, it was Christ that was persecuted, as well as they in whom he reigned. And do not you understand, and know, the sufferings and trials the holy men of God went through; and how by faith they subdued the mountains; and consider the faith of Abraham, Isaac, and Jacob, and the faith of Abel, and Enoch, and Noah, and the faith

of Jeremiah, and the rest of the prophets, and the faith of Daniel, and the three children, and the faith of all the apostles, what sufferings and imprisonments they went through; and consider all the martyrs since the apostles' days, consider what sufferings they have gone through; and God and Christ is the same to uphold you, that are given up in his spirit, power, and faith, to stand for his glory; and be valiant for his truth and name upon the earth. And therefore keep in your sanctuary, Christ Jesus, who destroys the destroyer, and bruises the serpent's head; and so in Christ Jesus, your sanctuary, you all are in safety, in whom you have all life, and salvation, and peace with God, in him you may all triumph and rejoice with exceeding great joy, and say, 'What shall separate us from the love of God which we have in Christ Jesus?' And the apostle said to the saints in their days, that 'there was not any thing able to separate him from the love of God in Christ Jesus;' you feeling the same love, you feeling the same faith to dwell in you, and walk by; 'for the just shall live by faith,' which is his victory, and hath access to God, in which he pleases God. And so with my love to you all in Christ Jesus, who was before the devil was, that makes you to suffer, and will be when he is gone. In Christ you have heavenly peace, that none can take away from you; in him dwell and live. Amen.

POSTSCRIPT.

And all be faithful in their testimony of life, against riches, and all those things which have come up in this night of apostacy, from the light, life, and power of Christ and God, against all looseness whatsoever, that the heavenly camp of God may be kept holy, clean, and pure.

And all Friends, look at the Lord above all your sufferings, and trust in him, who with his eternal power hath preserved you to this day; and the Lord in his glorious power was with us in all our assemblies, at this Yearly Meeting; he over all hath the dominion, and over all evil spirits gave dominion to his people. Glory to his name for ever. Amen.

And therefore let your faith be in the gospel, the power of God, which hath brought life and immortality to light in you. G. F.

CCCLXXVIII.—*To all the elect of God, chosen and faithful, who have known the work of the Lord, and his dealings, and his eternal hand, his spirit and power, in preserving of you to this day, and in this glorious gospel day of Christ Jesus; who are built upon him, the holy rock and foundation of God, that standeth sure, and are fed with the heavenly bread, and feel the springs of living water, and enjoy the presence of the Lord, who daily gives the increase.*

And now, friends, with the eternal power, and heavenly light of Christ, with it you have seen, and do see, and will see, that which Christ hath spoken, Matt. xiii. and Luke viii. which he taught to the great multitude in parables, when he sat in a ship; 'Behold,' saith Christ, 'a sower went out to sow his seed, and as he sowed, some fell by the highway side, and it was trodden down, and the fowls of the air devoured it: and some fell upon the rocks, or stony places, where they had not much earth, and as soon as it was sprung up, it withered away.' So he that receiveth the seed into rocky and stony places, the same is he that receiveth the word with joy, yet hath he not root in himself, but endureth for awhile, or for awhile believeth, and in temptations falleth away; for when tribulations or persecutions arise because of the word, by and by he is offended; and upon too many such have we seen this parable fulfilled in times of persecutions, and tribulations, and sufferings; when the heat of persecution is up, they are scorched, and withered away, and so come to nothing. 'And some fell among thorns, and the thorns sprung up and choked it.' 'And they also that received seed among the thorns, are they that hear the word, and when they have heard, go forth, and are choked with the cares of this world, and deceitfulness of riches, and pleasures of this life, and become unfruitful, and bring no fruit to perfection. And this is seen to be the condition of too many. But the other 'fell into good ground, and brought forth fruit, some thirty, some sixty, and some a hundred fold.' So they that received the seed into the good ground, are they who (in an honest and good heart) have heard the word, and understand it, and keep it, and bring forth fruit with patience, some a hundred fold, some sixty, some thirty, as was said before. These are the honest and good hearts, upon whom Christ, the son of righteousness, shines, that nourishes his good seed, who brings forth fruit unto perfection, who live over the deceitful riches and cares of the word, and the pleasures of this life that pass away; who are not offended nor moved at tribulations and persecutions, but patiently do endure them; such do bring forth fruit unto perfection, yea, a hundred, sixty, thirty fold in Christ Jesus, who bruises the head of the serpent that makes men and women's hearts

like the highway, thorny, rocky, and stony ground. For men and women, whose hearts are like unto the highways, stony, rocky and thorny ground, the seed hath fallen into these grounds, (as before,) and from these grounds all can talk of the seed, and of the word, but bring forth no fruit unto perfection. And therefore let all consider what ground you are, and what fruit you bring forth; and when ye hear the word of the kingdom, that ye understand it, which none can, without the light and spirit of Christ, (and walk in it,) but he that shall endure to the end in the light, in the grace, truth, and spirit, and in Christ, from whom you do receive these, shall be saved.

For the apostle saith, 'The just man lives by faith.' And this is not by any faith which men make, but by the faith which Christ Jesus is both the author and finisher of, in your hearts and consciences; and in this faith ye have access to God, and do please him. But, 'if any man draw back,' (to wit, in not living by this faith,) doth not the Lord say, 'My soul shall have no pleasure in him?' But we are not of them who draw back unto perdition, (that is a sad drawing back,) but of them that believe, to the saving of our souls. G. F.

From Kingston upon Thames, the 2nd of the 9th month, 1682.

CCCLXXIX.—*An epistle to all planters, and such who are transporting themselves into foreign plantations in America, &c.*

My friends, that are gone, and are going over to plant, and make outward plantations in America, keep your own plantations in your hearts, with the spirit and power of God, that your own vines and lilies be not hurt. And in all places where you do outwardly live and settle, invite all the Indians, and their kings, and have meetings with them, or they with you; so that you may make inward plantations with the light and power of God, (the gospel,) and the grace, and truth, and spirit of Christ; and with it you may answer the light, and truth, and spirit of God, in the Indians, their kings and people; and so by it you may make heavenly plantations in their hearts for the Lord, and so beget them to God, that they may serve and worship him, and spread his truth abroad. And so that you all may be kept warm in God's love, power, and zeal, for the honour of his name. That his name may be great among the heathen, or Gentiles; and ye may see over, or be overseers with the holy ghost, which was before the unclean ghost got into man and woman. So with this holy ghost you may see, and oversee, that the unclean ghost and his works may be kept out of the camp of God. So that his camp may be holy, and all the holy may come into it; and he, who is holy, may walk in the midst of you his camp, and be glorified in and among you all, who is over all, and worthy of all glory, from everlasting to everlasting, blessed and praised for evermore.

'From the rising of the sun, even to the going down of the same, my name shall be great among the Gentiles. And in every place incense shall be offered unto my name, and a pure offering; for my name shall be great among the heathen, saith the Lord of hosts.' Mal. i. 11.

'The Lord reigneth, let the earth rejoice, let the multitudes of the isles be glad; let every thing that hath breath praise the Lord, for the Lord taketh pleasure in his people. He will beautify the meek with salvation.' Psalm xcvii. xcviii. and cxlix. cl. G. F.

London, the 22nd of the 9th month, 1682.

CCCLXXX.—*To all Christians, to keep to yea, yea, and nay, nay, and to fulfil their words and promises.*

All my dearly beloved friends and brethren every where, the Lord God Almighty, with his holy power and spirit, hath gathered, and kept, and preserved you to this day a people to himself. And now, dear friends and brethren, in all your words, in all your business and employments, have a care of breaking your words and promises to any people; but that you may, (before you make any promises to any man or woman,) consider before hand, that you may be able to perform and fulfil both your words and promises to all people, that you make your promises, or give your word unto. And that your yea be yea, and nay, nay, in all things, which Christ hath set up instead of an oath; yea, above an oath and swearing, in his new covenant and testament. And the apostle James holds forth the same doctrine. And this yea, yea, and nay, nay, was set up when they forbid all oaths and swearing. And therefore every one's yea should be yea, and every one's nay should be nay, and so to stand.

And therefore all are to consider beforehand, before they speak their yea, yea, and before they speak their nay, nay, in the new covenant of grace, light, and life; that with the light they may see safely when they speak their yea, yea, and their nay, nay, which is the practice of the children of light in the new covenant of light; by and in which light they see and consider what they are able to perform, what they speak at yea, yea, and what they are able to stand to at nay, nay. So if you walk in the light, it will preserve you out of all rash and hasty words and promises, which many run into, that do neither perform their yea, yea, nor their nay, nay.

Therefore in the new covenant of grace, light, and life, all are to speak yea, yea, to what they can do and perform; and what they say nay, nay to, that in the light, and life, and grace of God they may likewise stand to their nay, what they say nay to.

So that none make any promise, or speak yea, yea, or nay, nay, rashly, which they cannot perform: for such kind of inconsiderate and rash speaking is not in the everlasting covenant of light, life, and grace. Take heed, lest you be numbered among the covenant breakers, spoken of, Rom. i. 31. and such truce-breakers, which the apostle speaks of, 2 Tim. iii. 'Which have a form of godliness, but deny the power thereof; from such turn away,' saith the apostle. And therefore they that deny the power of godliness, will not be faithful to God nor man; and such cannot exercise a good conscience to God, in obedience to him, nor to man, to perform that which is just, righteous, and honest. Therefore the apostle exhorts the christians in the New Testament, to 'speak the truth in love, and to put away lying, and to speak every man the truth to his neighbour.' Eph. iv. 15. 25. And David saith, 'Who shall abide in thy tabernacle, and who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart: but they that speak vanity, every one to his neighbour, with flattering lips and a double heart, the Lord shall cut off.' And Solomon, speaking of wisdom, says, 'My mouth shall speak truth, and wickedness is an abomination to my lips.' And James says, in his general epistle, 'So speak ye, and so do,' &c. So see here how certain and steadfast the holy men of God would have God's people to be in their words and doings. And also James was careful, that the saints in their very outward dealings were to be just, and reproved such for saying, 'To-day or to-morrow we will go into such a city, and continue there a year, and buy, and sell, and get gain: whereas they did not know what should be on the morrow. But they ought to say, if the Lord will, we shall live, and do this or that.' Therefore you may see how careful the apostle was, to keep all true christians in the fear of the Lord, and in the sense of his will. God is true and faithful to his people in all generations; and so he would have his people to be true and faithful to him, and to one another, and to all men in his spirit and truth. And Christ saith, 'He that is faithful in that which is least, is faithful also in much; and he that is unjust in the least, is unjust also in much.' And further he saith, 'If ye have not been faithful in the unrighteous mammon, or riches, who will commit unto you the true riches?' Therefore there must be a justness and faithfulness in the outward riches between man and man, if you will have a place in your hearts for the true heavenly riches: the inward faithfulness to God bringeth forth faithfulness to men in outward things.' And as the apostle said to the saints, 'Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think

on these things:' which are very good things to be minded, thought upon, and practised by the church of Christ. The Lord saith by Zechariah, 'These are the things that ye shall do: speak ye every man the truth to his neighbour, execute the judgment of truth and peace in the gates.' Again, 'Therefore, saith the Lord, I am returned unto Zion, and will dwell in the midst of Jerusalem; and Jerusalem shall be called a city of truth, and the mountain of the Lord of hosts, a holy mountain.' And if outward Jerusalem was called so in the days of the old testament, surely much more is heavenly Jerusalem, in the new covenant and testament, called 'the city of the living God, the heavenly Jerusalem;' into which nothing that is unclean can enter; but all the believers in the light, and the children of the light, enter into it, whose names are written in the Lamb's book of life; and are to walk in truth and righteousness, and speak the truth every man to his neighbour, according to the apostle's doctrine.

And so, as every one hath received Christ Jesus, who is the truth, walk in him the truth, and speak the truth, as it is in Jesus. 'For you are bought with a price, therefore glorify God in your bodies and in your spirits, which are his.'

And the Lord in mercy grant, that all his people, (who profess his name,) may do so to his praise, to his glory, and to his honour, over all for ever. Amen.

And do not slight the form of sound words in truth: you who have bought the truth, do not sell it. And 'he that orders his conversation aright shall see the salvation of God.' And the apostle says to the Phillippians, 'Let your conversation be as it becometh the gospel of Christ:' for the apostle says, 'our conversation is in heaven,' where must be the conversation of all the true followers of Christ, that are built upon him the rock and foundation, who is from above. And the Lord God establish all his people upon this rock and foundation which standeth sure, that upon him they may stand fast with the grace and truth that come from him. Amen. G. F.

Edmonton, in Middlesex county, the 23*d of the* 11*th month,* 1682.

CCCLXXXI.—*A way to prevent the indignation and judgments of God from coming on a kingdom, nation, or family; commended to the consciences of all concerned.*

First, all you vintners that sell wine, that keep taverns, or such-like houses; and all you innkeepers, and you that keep victualling-houses, ale-houses, strong-water shops, &c. see that you never let any man or woman have any more wine, ale, strong drink, brandy, or strong waters, or other strong liquors, than what is for their health and their good;

in that they may praise God for his good creatures. For every creature of God is good, and ought to be received with thanksgiving.

But if you do give, or let men or women have so much wine, brandy, strong liquors, strong beer, or ale, till they be drunk, or to make them drunk:

1. You destroy the good creatures of God.

2. You destroy them that have not power over their lusts, no more than a rat or a swine, who will drink till they are drunk.

3. You are a great cause of ruining them in their healths, purses, and estates, (their children and families,) in feeding of them in their lusts, by letting them have more than doth them good; which also tends to bring God's judgments upon you, to your own ruin and destruction.

For many when they are full of wine, beer, or strong liquors, then they will call for music, pipe, and harp, (and it may be their whores also:) and so in this, you that suffer or allow such things, are nursers of debauchery, and corrupters of them, and of your own families also.

And also such men, when they are full of wine, or strong liquors, and have destroyed the creatures, by taking more than doth them good, then they are got to that height that they are ready to quarrel and abuse, or kill or destroy one another; and sometimes kill other people, (who do them no harm,) as they are walking or travelling in the streets or highways. For when they are overcome by strong liquors, then they are fit, and do lie open to all manner of wickedness.

And though you think by selling or letting people have wine or strong liquors, more than doth them good, or is for their health, the more they drink, the more gain you think it brings you; and the more you vend your goods, the more profit you get. Ah! poor sellers! do not you think, that God with his all-seeing eye doth behold you and your actions? And cannot the Lord soon bring a blasting upon all your undertakings, and such ungodly gain and profits, and whatsoever you have gained by your covetousness, and from the lusts of others, through which they do destroy their estates, children, and families? Will not this bring destruction upon you and your unrighteous gain, which you have gotten by feeding their lusts? For that which feeds the destroying lust must needs be destroyed; and the profit of that will not be gain to you in the end.

For, are not you sensible, how many, after they have spent their estates, or part of them, will run into your debts for wine or strong liquors, yea, such as you let have more than did or doth them good? And is not this the cause, that many break by trusting, and other ways, as before mentioned? Trust should be with that which is trusty, which doth not waste or destroy; and such God will bless. And therefore

take heed of letting man or woman have any more wine or strong liquors, than what is for their nourishment, health, and good.

See what a dreadful wo the Lord pronounced against them, 'that rise up early in the morning, that they may follow strong drink, that continue until night, till wine inflame them: then they call for the harp and the viol, the tabret and the pipe, &c. But such regard not the work of the Lord, neither consider the operation of his hands:' a sad state! 'Wo unto them that are mighty to drink wine, and are men of strength to mingle strong drink.' And therefore all to shun such things; all are to be sober, and to mind and fear God, that they may escape these woes: as you may see in Isaiah chap. v.

And therefore all vinters, and such as sell wine, with ale-houses, inns, and victualling houses, who sell ale, brandy, and strong liquors, never let any one have more than doth them good, and is for their health, (as is said before,) so that all may eat and drink the good creatures of God to his praise and glory; which drunkards and gluttons cannot, nor they who let them have the creatures of God in excess or immoderately, till they are drunk and surfeited, for such do feed themselves without the fear of God.

Secondly. Let all who go under the name of christian families, train up their children in the fear of God, and keep themselves in the fear of God, that they may keep all their servants and females in the fear of God; out of all looseness and wantonness, and vanities and excess, and from all drunkenness, fornication, whoredom, or uncleanness, and unrighteousness, and all ungodliness; that they may keep out of all those things that displease or dishonour the Lord God. And do not nourish up the lust of the eye, nor the pride of life, nor the lust of the flesh; for if you do, you nourish up that which is not of God the Father. And therefore to shun all these evils, and to depart from them, and keeping in the fear of God; this is the way to bring the blessing of God upon a land, kingdom, nation, or family.

'God will destroy them which destroy the earth.' Rev. xi. 18.

Drunkenness makes a man worse than a beast, and makes a strong man weak, and a wise man a fool.

This testimony and warning was and is owned and subscribed by many vintners and others, concerned in the trades and callings before mentioned, who were present at the reading of the manuscript. G. F.

CCCLXXXII.—*An epistle to the household of faith.*

Friends, consider how the blessing of the Lord came upon the obedient and faithful to the Lord, and rested upon them. The Lord said to Abraham, 'Get thee out of thy country, and from thy kindred, and

from thy father's house, &c. And I will make of thee a great nation, and I will bless thee, &c. And thou shalt be a blessing, and I will bless them that bless thee, and curse them that curse thee; and in thee and thy seed, shall all the families of the earth be blessed.' Abraham obeyed the Lord, and went forth from Ur of the Chaldees, and so he left all the religions, and worships, and teachers of the country of the Chaldees behind him, and followed the Lord. And the Lord said unto Abraham, 'Walk before me, and be thou perfect.' Gen. xvii. 1. And again, the Lord said unto Abraham, 'Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him.' Gen. xii. 1, 2, 3. and xviii. 18. And again, the Lord said unto Abraham, 'That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and as the sand which is upon the sea shore, and thy seed shall possess the gates of his enemies; and in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice.' Abraham obeying God's voice, brought this blessing upon him, as in Gen. xxii. 'And the Lord said, I know Abraham that he will command his children and his household after him, that they shall keep the way of the Lord, to do justice and judgment, that the Lord may bring upon Abraham all that which he hath spoken of him.' Now you may see here what it is that brings the blessing, and kept the blessing upon Abraham and his seed, &c. Now if you be of the true faith, you are of Abraham, and are blessed with faithful Abraham. Gal. iii. 9. And in this seed and faith of Abraham, you will command your children and your household after you, to keep the way of the Lord, to do justice and judgment, that the Lord may bring the blessing upon you and your household and children; keeping in the same faith and seed of Abraham, and you and your children and your household, keeping in the way of the Lord to do justice and judgment, then, I say, the blessing which came upon Abraham will come upon you, and upon your children and your household, and then you will know the promise of God fulfilled; 'Cursed is he that curses thee, and blessed is he that blesseth thee;' and therefore live and walk in the seed, 'which bruises the head of the serpent,' in which seed all nations are blessed, yea, all families, households, and children, in which faith and seed you command (mark, command) 'your children and your household after you, to keep the way of the Lord,' as Abraham did, 'to do justice and judgment.' Gen. xviii. and xix. Now you that have not this authority to command over your children and households, you are not in the faith and seed of Abraham, to wit, 'to command your children and household after you, to keep the way of the Lord, and to do justice and judgment.' Now the Lord had a confidence in *Abraham, and* so he hath in all them that be of his seed and faith now,

that they will command their children and household to keep the way of the Lord, as he did, and walk before the Lord, and to do justice and judgment; and that Abraham's family and children should not go back again into those country religions or ways, which the seed and faith of Abraham hath and had led them out of. For they that are commanded to come out of them, into God's way, into the way of the Lord, are commanded to keep in the way of the Lord, and they are to command their children and their household to keep the way of the Lord, and to keep out of all the ways of the world, and out of all the ungodly, unjust ways, in the seed, which bruises the head of the serpent. 'And the Lord said to Isaac, I will make thy seed to multiply as the stars of heaven, &c. And in thy seed shall all the nations of the earth be blessed.' Gen. xxvi. 4. Now here you may see that Isaac inherited his father's inheritance in the seed, and in the faith and way of the Lord; in which seed all nations are blessed: and so do all they that are of the faith and seed of Abraham, that walk in the steps of faithful Abraham, in the way of the Lord, and obey his voice, inherit the blessing of Abraham; for you may see it was not the only care, that their children might inherit a little earth after them, but that they might inherit the seed and the faith, which had the blessing.

And Isaac said to Jacob, 'God Almighty bless thee, and give the blessing of Abraham to thee, and to thy seed with thee.' Gen. xxviii. And this Isaac spake to Jacob before Jacob had any children; and here you may see Isaac's care, that Jacob and his seed might inherit the faith and blessing of Abraham and Isaac; and this should be their first inheritance, and then they should inherit the outward land. And this should be the care of all them that walk in the steps of the faith of Abraham, to see that their children and household do inherit the faith, seed, and blessing of Abraham, in the first place, by keeping in the way of the Lord, &c. And they are to command their children to walk in the way of the Lord, &c. that they may so do; and you may see, that Jacob did inherit the blessing of Abraham and Isaac, in Abraham and Isaac's seed and faith.

When the Lord said unto Jacob, 'Thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south, and in thee, and in thy seed shall all the families of the earth be blessed.' So here you may see Jacob's possession, who did inherit the blessing of Abraham and Isaac; and they that are of the seed and faith, which keep the way of the Lord, they do inherit this blessing in the seed, in which all nations are blest. And this is according to Christ's doctrine, 'seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you;' to wit, 'what ye shall eat, or what ye shall drink, or wherewith shall ye

be clothed; for after all these things do the Gentiles seek. For your heavenly Father knoweth that you have need of all these things.' And here Christ, (who was of the seed of Abraham, and of David, according to the flesh,) would have people to seek their inheritance in the kingdom of heaven, and its righteousness, before they seek outward things. And they were to 'lay up for themselves treasure in heaven, &c. And to know that portion for them and their children. Matt. vi. And the apostle saith, 'The children of the promise are counted for the seed.' Rom. ix. 8. 'For in Isaac shall thy seed be called.' Gen. xxi. 12. And Christ saith, 'The good seed are the children of the kingdom.' Matt. xiii. 38. And this is the seed in which all nations are blest, who keep the way of the Lord, and justice, and judgment, such the Almighty hath blessed with 'the blessings from above, the blessings of the deep, the blessing of the breast, and of the womb.' Gen. xlix. And he will also bless the fruit of the land, 'thy corn, and thy wine, and thy oil, and the increase of thy kine, and the flocks of thy sheep.' Deut. vii. And they that serve the Lord their God, he will bless their bread, and their water. Exod. xxiii. And 'a faithful man shall abound with blessings.' Prov. xxviii. 20. So you may see, they that are in the faith, and in the holy seed, which keeps in the way of the Lord, and command their children and household to do the same; they have the blessings from heaven above, and the blessings below, yea, the blessings of the eternal inheritance, and of the kingdom of God. And that was their chief inheritance, that all the faithful seed of Abraham sought to possess their household and their children in, who did command their children and household to keep the way of God, that they might inherit the blessing. David saith, 'Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord, and in his law doth meditate day and night.' Now here is the condition of them that do enjoy the blessing, they must keep from the counsel of the ungodly, and the way of sinners, and the seat of the scornful. Now here you may see David's instruction, how people might inherit the blessing.

Levit. x. 'That you may put a difference between the holy and unholy, and between the clean and unclean, and that you may teach your children all the statutes, which the Lord hath spoken unto them by the hand of Moses.' And it was so in the old testament, that they might learn the statutes there. Surely much more they are to learn the commands of Christ in his new testament.

And in Deut. iv. 9, 10. 'they were to teach their sons, and their sons' sons;' and again, they were to 'teach their children, that they might learn to fear God all the days that they lived upon the earth,'

&c. This they were to teach their children; and again, in Deut. xi. it was the command of God, that they were to teach their children the commandments of God, and they were to speak of them, when they sat in their house, and when they walked by the way, when they lay down, and when they rose up. And in Deut. xxx. Moses told them, that 'the word was nigh them, in their mouths, and in their hearts, that they might do it.' And David said, 'Come, you children, hearken to me, and I will teach you the fear of the Lord. O fear the Lord, you saints; there is no want to them that fear him.' Psalm xxxiv. 9. 11.

'Ye that fear the Lord, trust in the Lord; he is their help and their shield.' Psalm cxv. 11. And you may see all along in the Old Testament, they that feared the Lord were commanded to teach and instruct their children the way of the Lord, that they might walk in it, and inherit the blessing; which was a better portion than outward riches which will pass away; for 'they make themselves wings and fly away.' Solomon saith, 'Train up a child in the way he should go, and when he is old he will not depart from it. Foolishness is bound up in the heart of a child, but the rod of correction shall drive it far from him.' Prov. xxii. 15. 'He that spareth the rod, hateth his son; but he that loveth him, chastiseth him betimes.' 'By mercy and truth, iniquity is purged out; and by the fear of the Lord, they depart from evil.' Prov. xiii. 24. and xvi. 6. And the apostle's command is, 'for children to obey their parents in the Lord, for this is right.' Eph. vi. 1. and Col. i. 8. 20.

It is well pleasing to the Lord, children to obey their parents. And the bishops or elders, were to rule well their own houses, and to have their children in subjection, with all gravity; and likewise, the deacons were to rule their own children and their own houses well. Tim. i. 3. And likewise you may see the good report of the widows bringing up children, which followed every good work, &c. And in Titus, such as were elders or overseers, their children were to be faithful, not accused of riot, or unruly; and the aged women were to be of good behaviour, as becometh holiness, &c. and teachers of good things; and that they teach the younger women to be sober, &c. And that the word of God be not blasphemed. And Titus was to exhort young men to be sober minded. 'For the grace of God which brings salvation hath appeared unto all men, teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world; that being justified by his grace, we should be made heirs according to the hope of eternal life.' And Peter saith, 'As obedient children, not fashioning yourselves according to your former lusts, in your ignorance; but as he who hath called you is holy, so be you holy in all manner of conversation; and be not like them, feeding themselves without fear, which

are the clouds without rain, and wells without water, and trees without fruit, whom Jude declares against; such cannot eat and drink to the praise and glory of God,' &c. So you see what care, both in the old and new testament, the faithful parents had, to teach their children the way of the Lord; and the Lord hath a confidence in all them that fear him, and are of the faith and seed of Abraham, that they will not only admonish their children and household, but command their children and household after them, to keep the way of the Lord, &c. Gen. xviii. And to keep out of the wicked ways of the world. The apostle saith, 'They which be of faith are blessed with faithful Abraham.' And so are all the children of God by faith in Christ Jesus; 'and if you be Christ's, then are you Abraham's seed, and heirs according to the promise.' Gal. iii. And so the children of God are counted for the seed, which the good seed Christ saith, are the children of the kingdom.

And the apostle spake to the Romans, that they should walk in the steps of the faith of Abraham. Again, the apostle saith to the Corinthians, concerning Titus, 'Walked we not in the same spirit, walked we not in the same steps?' And in the first epistle of Peter, 'Christ hath suffered for us, leaving us an example that we should follow his steps, who did not sin, neither was guile found in his mouth.' So these were holy steps, and are a religious holy people that walk in the steps of faithful Abraham, and of Christ and the apostles; and these have the pure religion, and do visit the fatherless and widows in their affliction, and keep themselves unspotted from the world; and these are they that are circumcised with the spirit, and baptized with the holy ghost, and serve God night and day, and worship him in spirit and truth. And these are the religious families, which are of the holy, divine, pure, and precious faith, which Christ is the author and finisher of, which faith purifieth their hearts, and is their victory, by which they have access to God, in which they please him, in that faith which Christ is the author and finisher of, which is called the gift of God; and they that are of this faith, the same are the children of Abraham, and are blessed with faithful Abraham. And Abraham was called the friend of God; and so are all his children that are of his seed and faith, they are not friends of the devil, the wicked and unrighteous one, but him and his works they forsake, who are friends of God, they are friends of righteousness and holiness, &c. And such the blessings of God rest upon, them that are of the seed, and walk in the seed, Christ, that bruises the serpent's head, and in that seed are all nations blest; and out of the mouth of the seed's seed, shall not God's word depart; but it shall abide in the mouth of the seed's seed, (this living word of God.) But the word of God do not abide in them, who make a profession of the scriptures, but *live not in the* power and spirit of the holy ghost, that gave forth the

scriptures; such are like the Jews, John v. and such think to have life in the scriptures, but they will not come unto Christ that they may have life; for none come to Christ, but by believing in the light, which is the life in him the word.

Now, dear friends and brethren in Christ Jesus, if you keep in the seed and faith of Abraham, in it you will command your children and families to walk in the way of the Lord; for in it you have authority: that they may keep the pure, holy, and righteous way of the Lord after you, when you are gone, that they may succeed you in the faith and seed, and way of the Lord, and in the blessing of God, as Abraham, Isaac, and Jacob did. Amen. G. F.

CCCLXXXIII.—*To the Quarterly Meeting at York.*

Dear friends and brethren in the Lord Jesus Christ, your life and salvation, your rock and foundation, rest and sanctuary, in all storms, trials, and sufferings.

Now, dear friends, my desire is, that you may all strive for that which makes for peace. 'For blessed are the peacemakers, they are called the children of God.' And therefore, whatsoever things are honest, just, pure, lovely, and of good report, if there be any virtue and praise, think on these things to practise them. So that in the power of the Lord, that is over the devil and his power, all may be kept chaste, pure, and holy, to the glory of God; and all that are in the true faith and knowledge may show it forth in virtue, temperance, patience, godliness, brotherly kindness, and true charity or love, which beareth all things. For they that dwell in love, dwell in God, that is their habitation. And let all things be done in love, in the name and power of Jesus Christ. And all to strive in the spirit of the Lord God, and his truth, to be of one mind and judgment; so that you may all be baptized with one spirit into one body, and so all to drink into one spirit. And keep the unity and fellowship in the holy spirit of God, which is the bond of peace amongst all God's children, that are led by his holy spirit, whose communion and fellowship is in the holy ghost, by which ye are led into all truth.

Now, dear friends, let there be no strife in all your meetings, nor vain janglings nor disputings; but let all that tends to strife be ended out of your meetings, that they may be kept peaceable; so that you may be at peace among yourselves, and the God of peace and love may fill all your hearts, which love edifies his church. And condescend one to another in the fear of the Lord, to that which is honest, just, virtuous, and of good report; and where any weakness has been in any thing, let it be covered and buried in the spirit and love of God, that his spirit

and love may be uppermost in you all, to unite all your hearts together: and that you may all show forth that you are the children which the heavenly wisdom is justified of, which is pure, (mark,) pure, peaceable, gentle, and easy to be entreated, which is above the wisdom that is below, that is neither pure, peaceable, nor easy to be entreated, &c. And in all matters of business, or difference, or controversies, treat one another in such things kindly and gently, and be not fierce, or heady, and high minded; for that spirit will bring men and women to be lovers of themselves, and to be despisers of others, and that which is good, which leads nature out of its course, and so loses natural affections, and at last comes to be without natural affections; which spirit we see most of christendom is led by: for, if they were in natural affections, they would not destroy their fellow creatures about religion; but being without natural affections, they have not affections to their fellow creatures; to wit, man and woman, which were made in God's image. The law and the prophets commanded to 'love their neighbour as themselves;' and Christ commands, to 'do unto all men, as they would have men do unto them.' And the gospel commands, to 'love one another;' by which they are known to be Christ's disciples; and to 'love their enemies, and to pray for them, and to forgive one another,' as Christ has forgiven them. So that those, whose conversation is according to the gospel of peace, do establish the law and the prophets; who know the divine nature, and are made partakers of it, are not without natural affections, but have affections to it, to cherish and preserve it. And this the word of wisdom teaches, by which all things were made and created good and blessed; by which all things are upheld, by which all things are sanctified to God's people, that God created by his word, and made them good, and blessed them: by which word and wisdom all things are sanctified to God's people, (as before,) and are used and ordered by his word of wisdom to his glory and praise.

And now, dear friends, whereas there have been formerly some discourses by some in your meeting, of marrying within a year after the decease of the wife or of the husband; my desire is, in those things, friends may show forth both chastity, and virtue, and temperance: for formerly hasty marriages were reckoned amongst the infamous persons, as for a man or a woman to marry within the year of the death of the wife or husband. And therefore, for virtue and chastity's sake, and the truth, and good example's sake, that which is honest, lovely, and of good report, keep, and walk in, and follow: for we ought, in the power of Christ Jesus, to outstrip the world in virtue, chastity, modesty, and temperance, and in that which is of good report. For our heavenly light ought to 'shine so before men, that they may see our good works, and glorify our Father which is in heaven.' And therefore all in the

church of Christ ought to live in the spirit and power of Christ, in which they do judge the world and all the fallen angels. So in this heavenly power, the virtue, purity, chastity, flows and shines over all; and they that do possess, as though they did not; and they that marry, as though they married not: they are all resigned in the power of Christ, that gives dominion over the world, which brings all into one mind, and to be of one heart and soul, and to one judgment, and are a chosen generation, a royal priesthood, and holy nation; a peculiar people, that show forth the praise of Christ, who hath called them out of darkness into his marvellous light, and as living stones, are built up a spiritual household, a holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ.

And so, my dear friends, my desire is, that in Jesus Christ ye may all live and walk, who is the seed of the woman, 'that bruises the serpent's head;' that is, the head of all wickedness and strife; and in this seed, Christ, all nations are blessed, as they live and walk in him: and the blessings from above, and the blessings beneath, rest upon them: and in this seed Christ all have rest and peace, who is the first and the last, over all blessed for ever. Amen. In him is my love to you all, as though I named you. G. F.

Read this in your Quarterly Meeting at York.

CCCLXXXIV.—*To the Six Weeks Meeting in Barbadoes.*

Dear friends,—In Christ in whom we have peace, purity, holiness, and righteousness, you must be kept holy and righteous to the glory of God, and righteousness, and holiness, and purity, must wear and outlive all that is contrary to it; and patience, and meekness, and humility, and kindness, and sobriety, must wear out passion, envy, strife, and wrath, high mindedness, and loftiness, and wilfulness. And therefore consider, the holy men and women of God must not strive, but be gentle to all; and in that alone keep their dominion: for truly, friends, love gathereth into love, and edifies the body of Christ. And let nothing be done with strife, but in love, to the glory of God, in the name of Christ, and in his power; so that you may all see and feel Christ among you, ordering you all to his glory with his wisdom, which is pure, peaceable, and easy to be entreated; so that none may be burdened nor oppressed in your meetings, but that the life and seed may reign in you all; and so the Lord may have the glory of all, and ye may all have comfort in him your head. And do not much strive with unruly talkers, but keep your peace in the spirit and power of Christ, that will overcome and wear out all that is contrary to it. So that all may keep their own habitation in Christ Jesus, who is over all, the first and last;

and in his power and spirit live and walk, so that you all may be trees with fruits, and wells with water, and have bread in your own tabernacles, and your own lamps trimmed and burning, and that there may be no strife among you, but dwell in love; for he that dwelleth in love, dwelleth in God; so, God who is love, is to be your salvation. And condescend to the meek, and to every appearance of the Lord God, and make every one's condition in the truth your own; in that you will deny yourselves, and become all to all in the truth, so that none may be hurt in the truth, nor made to stumble, nor the blind caused to wander, but be directed into the right way, and all as the tender plants may grow together, as the Lord's planting, and he watering them, and giving the increase and growth to his glory; so that the Lord may have the praise and glory of all his works. Amen.

And be careful in all your meetings, that they may be kept peaceable in the wisdom of God, that is pure and peaceable, and easy to be entreated; so that 'wisdom may be justified of her children.' That there be no harshness or fierceness, but meekness and mildness, and gracious language, which will edify and season the hearers, and be of a good savour. And this will honour the seed Christ, from whence grace and truth cometh, and will be to your comfort, and show forth whose children you are; for, as Christ said, 'Blessed are the peacemakers, they are children of God.' And therefore all do this work, that you may have this blessing. And so, with my love to you all, that are convinced of God's truth, as though I named you all; and all to dwell in love; then you all do dwell in God, as I said before; and so the Lord God Almighty preserve you all in Christ your sanctuary. Amen. G. F.

You may read this in your Monthly or Quarterly Meetings.

Kingston, the 7th of the 9th month, 1683.

CCCLXXXV.—*To suffering Friends in prison at Bristol.*

Dear friends,—With my love to all the prisoners and the faithful, as though I named them. It is the time now for all the faithful to keep in Christ their sanctuary, in whom you have all peace, rest, life, and salvation, and by the testimony of Jesus, and the blood of the Lamb, whose names are written in the Lamb's book of life, before the foundation of the world, they were they that did overcome, and did eat of the hidden manna, and had the new name. And therefore now is the time to keep the word of patience, and the testimony of Jesus; for they that keep the word of patience, the Lord will keep them in the hour of temptation, which will come upon the whole world, to try them which *dwell upon the* earth; for the word was before the world was, and the

tempter; for all things were made by the word. And it is also the word of reconciliation, the word of power, the word of wisdom, and the word of life, and the word of salvation, by which people are reconciled to God, that are born again of the incorruptible seed by the word of God; and they feed and grow by the milk of the word, which lives, and abides, and endures for ever, which strengthens all the faithful, in all ages, in all their afflictions, imprisonments, and sufferings; and it is the same to God's people now in this day of trial, to preserve all his people every where, in his spirit and power, faithful to himself; for, he that endures faithful to the end shall be saved. And Christ saith, 'He that is ashamed of me before men, him will I be ashamed of before my Father, and his angels which are in heaven.' And therefore it is good to confess Christ before men, to be your priest, prophet, your shepherd, your bishop, your way, your mediator, that makes your peace betwixt God and you; and be valiant for his glorious name and truth upon the earth. And so with my love in the seed, in which you and all nations are blessed. G. F.

From Dolston, the 6th of the 10th month, 1683.

CCCLXXXVI.—*To Friends in Charleston, in Carolina.*

Dear friends, of the Monthly Meeting of Charleston, in Ashley Cooper River, in Carolina, I received your letter, dated the sixth day of the Eighth-month, 1683. Wherein you give an account of your meeting, and of the country, and of your liberty in that province, which I am glad to hear of, though your meeting is but small; but, however, stand all faithful in truth and righteousness, that your fruits may be unto holiness; and your end will be everlasting life. And that you may be patterns of virtue, modesty, chastity, and sobriety, showing forth the fruits and life of christianity in your lives and conversations, that they may preach righteousness, truth, and holiness to all people in that dark wilderness, that you may answer the truth both in them that are called christians, and in the Indians. And my desire is, that you may prize your liberty, both natural and spiritual, and the favour that the Lord hath given you, that your yea is taken instead of an oath; and that you do serve both in assemblies, juries, and other offices, without swearing, according to the doctrine of Christ: which is a great thing, worth prizing. And take heed of abusing that liberty, or losing the savour of the heavenly salt, which seasons your lives and conversations in truth, holiness, and righteousness. For you know, when the salt hath lost its savour, it is good for nothing but to be trodden under the foot of men. For we here are under great persecution, betwixt thirteen and fourteen hundred in prison; an account of which hath

lately been delivered to the king. Besides the great spoil and havoc which is made of Friends' goods, by informers; and besides the great spoil upon the two-thirds of our estates, and upon the twenty pound a month acts, and for not going to the steeple-house; and besides many are imprisoned and premunired for not swearing allegiance, both men, women, widows, and maids; and many are fined and cast into prison, as rioters, for meeting to worship God. And we are kept out of our meetings in streets and highways in many places of the land, and beaten and abused. And therefore prize the liberty, both natural and spiritual, that you enjoy. And many are cast into prison because they cannot pay the priests' tithes; and also many are cast into prison by the bishops' writs, de excommunicato capiendo. So, that at present we are under great sufferings, persecutions, and imprisonments. But the Lord's power is over all, and that supports his people.

But in Ireland, Scotland, Holland, Germany and Dantzick, we hear that Friends are in peace and quietness; and therefore you that have great liberty, both natural and spiritual, (as aforesaid,) be valiant for God's truth upon the earth, and spread it abroad, both among them that are called Christians and Indians, turning them from darkness to light, Christ Jesus, the saviour, whom God hath set up for an ensign among the Gentiles or heathen, and to be his salvation unto the ends of the earth: so seek the good of all, and the profit of all, and the salvation, and the glory of God above all, and the exalting of his name and truth in your day and generation; and live in love, and in the truth, and the love of it; and overcome evil with good; and hold fast that which is good, then you can try all things.

And so with my love to you all in the holy seed of life, Christ Jesus, that reigns over all, who is your sanctuary, in whom you have all life, and peace, and salvation, in him the Lord God Almighty preserve and keep you all, holy, pure, and clean, to his glory. Amen. G. F.

London, the 23d of the 12th month, 1683.

CCCLXXXVII.—*To the Monthly and Quarterly Meeting in England, &c.*

Friends,—Be all faithful in your testimony against tithes, and all those things that have come up in the night of apostacy from the light, life, and power of God and Christ, and against all looseness whatsoever, that the heavenly camp of God may be kept clean and pure. And all Friends, look at the Lord above all your sufferings, and trust in him, who by his eternal power has preserved you to this day. The Lord in his glorious power was with us in all our assemblies at this Yearly

Meeting; he over all hath the dominion, and over all evil spirits gave dominion to his people. Glory to his name for ever. Amen.

And therefore let your eye be to the gospel, the power of God, which has brought life and immortality to light in you, which is farther than the law to be looked at. G. F.

The 9th of the 4th month, 1683.

CCCLXXXVIII.—*To Friends that are captives at Algiers.*

Dear friends, who are captives in Algiers, whom the Lord hath enlightened with his day spring from on high, and visited you with his tender mercies in your slavery and captivity, that you may know his will, and do it in his light, grace, truth, and spirit, that you may serve and worship the holy, eternal, and invisible God that made you.

Now, dear friends, to you is my love, and to all the rest that fear God, that meet with you; my desires are, that you may all keep low in humility, in the fear of God, there is no danger; for God dwells with the humble, and teaches the humble the way they should walk. And therefore be careful of God's glory, you who profess the name of God, and his son, that your lives, and words, and conversations may preach godliness, righteousness, holiness, virtue, sobriety, and modesty, both to Turks, Moors, Jews, and to your patrons, and to the families where you live; for Christ hath enlightened every man that comes into the world, he hath enlightened the Turks, Jews, and Moors, with the light, (which is the life in him the word,) that all in the light might know God and Christ; and 'the grace of God which brings salvation hath appeared unto all men;' so to the Turks, Jews, and Moors, yea, to all nations; so that with the grace of God they may be taught to deny ungodliness and unrighteousness, and live righteously and godly; and therefore all must come to this grace of God in their hearts, which brings their salvation, (if they have salvation,) and come to the throne of grace; and this is the covenant of grace, in which is the election; and God, who made all, pours out of his spirit upon all men and women in the world, in the days of his new covenant, yea, upon whites and blacks, Moors, and Turks, and Indians, Christians, Jews, and Gentiles, that all with the spirit of God, might know God and the things of God, and serve and worship him in his spirit and truth, that he hath given them. But they that do resist the truth, and quench, and vex, and grieve, and rebel against the spirit that God hath given them, such are not like to serve and worship God in his spirit and truth; but he that endures to the end in God's grace, spirit, light, and truth, shall be saved. And the gospel of salvation is preached to every creature under heaven, which gospel is the power of God, and the gospel of peace, and so it is glad

tidings to every creature under heaven, and to all nations, to the Turks, Jews, Indians, Moors, Christians, and Gentiles, if they receive and obey the gospel of salvation, it is glad tidings to them all. Now, this is the day of God's gathering: and therefore all must come to the light, grace, truth, power, and spirit of God in their own particulars, which they have from God and Christ, that by it they might be built upon Christ, their heavenly rock and foundation, who is their way to God, who bruises the serpent's head, and through death destroyed death, and the devil the power of death, and so destroys death, and so destroys the devil and his works; for sin brought death; and now Christ, who destroys death that sin brought, and makes an end of sin, is the sanctuary for all his believers in all storms and tempests, trials, and troubles, and sufferings, to rest upon, in whom they have peace; yea, life and salvation.

Now there is a common saying among the Turks to the Christians, 'Your crucified God,' meaning Christ. Now this is their mistake; though God was in Christ reconciling the world to himself, it was not the eternal God that died, and was crucified, that was in Christ; for Christ said, when he was about to suffer, 'My God, my God, why hast thou forsaken me?' So Christ suffered in the flesh, and died, and was crucified, as he was man, not as he was God, the word, which was in the beginning; but as he was man, who bore the sins and iniquities of all mankind, and was an offering for the sins of the whole world, who through death tasted death for every man; all being in death in Adam. So that they might have life through Christ the second Adam: so, I say again, that Christ did not die as he was God, but as man. 'He was crucified and buried, and rose again the third day, and ascended, and is at the right hand of God;' this he did by the power of God, as he was man. So the Turks are mistaken, to say, or to think, that the eternal God could be crucified or die.

Dear friends, I thought it needful to write a letter to you concerning this their mistake, which you may be wise in making use of; and my desires are, that you may be preserved, and exalt God's name in your places of captivity, and in your lives, words, and conversations, answering God's witness in the Turks, Jews, Moors, and your patrons. And keep low, and walk wisely, that you may be a good savour in the hearts of all there-aways; and then the blessings of the Lord, and his presence, will rest upon you, and be in you. I think you have more liberty to meet there than we have here; for they keep us out of our meetings, and cast us into prison, and spoil our goods. And therefore prize your liberty in your meetings, and do not abuse it; and the Lord preserve you all in his grace, fear, and wisdom, that you may grow up in Christ *the head, and walk* in him, to the glory of God. Amen.

Read this openly in your meetings; and I have sent you here some books that you may read them, and give them to the Turks or English, as you may see fit; which books are to the Turks, one concerning good conversation; and another concerning the temple; and another concerning Abraham instructing his family, and one to all kings and princes; and another concerning revelation and inspiration, with some others, to read among yourselves.

And, friends, it would be very well for you, if you could get the Turks and Moors' language, that you might be the more enabled to direct them to the grace and spirit of God in them, which they have from God, in their hearts; and then getting their language, you would be able to write and translate any papers to them, which may be serviceable to instruct them, and for the spreading of the truth among the Turks and Moors. So with my love to you. G. F.

Gousey in Essex, the 10th of the 2nd month, 1683.

CCCLXXXIX.—*To all the household of faith, which is the church of Christ, who is the author and finisher of faith; who are to do good unto all, but especially to them of the same faith.*

The apostle saith to the church of Christ, 'I wrote unto you an epistle, not to keep company with fornicators; yet not altogether with the fornicators of this world, nor with the covetous, extortioners, idolaters, &c. For then ye must needs go out of the world.' 1 Cor. v. 'But now I have written unto you, not to keep company; if any man that is called a brother, be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner, &c. with such an one, no not to eat.' Therefore you see all such are to be avoided, as knowing, 'neither fornicators, adulterers, effeminate, and abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners shall inherit the kingdom of God.' So ye may see, all such workers you are not to keep company with, nor so much as to eat with them, though they have gone under the notion of brothers and sisters. So the camp of God must be kept clean of such; for the feast must be kept with unleavened bread of sincerity and truth. So the old leaven must be purged out; 'For a little leaven leavens the whole lump.' And therefore ye must be a new lump, as ye are leavened by it; 'For even Christ our passover is sacrificed for us.' Therefore, (as I said before,) let us keep the feast with sincerity and truth.

And the apostle saith, 'Be ye not unequally yoked together with unbelievers. For what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial? And what part hath he that believeth

with an infidel? (mark, part,) and what agreement hath the temple of God with idols? Wherefore come out from among them, and be ye separate, saith the Lord, and touch no unclean thing; and I will receive you, and I will be a father unto you, (that is, take care for you,) and ye shall be my sons and daughters, saith the Lord God Almighty.'

And therefore if God's sons and daughters, must be separated from all such things without, and not to touch them, neither to have an agreement of unity with them, nor be yoked with such actions and actors without, and not touch such as act such things. Then, are they not to be separated from all such actions and actors within, and not to touch such as act such things, though he be called a brother or sister, seeing such actions make them infidels, and like Belial, and bring them into darkness? And if there be no fellowship, communion, yoking or agreement with such actions and actors without, then what yoking, communion, or fellowship and agreement, (mark, agreement,) can there be with such as act such things within, that is called a brother or sister, or keep company with such, or eat with such, 'that have a form of godliness, but deny the power?'

Therefore such lepers that defy the camp of God ought to be turned out of it, till they be healed and cleansed from such leprosies; as knowing that such actions and actors are out of the kingdom of God, and out of the holy city, new and heavenly Jerusalem. And no unclean thing comes into the kingdom of God, nor enters the kingdom, the holy city. And none come into the holy city, but by repentance, and being turned and changed from all manner of evil and uncleanness whatsoever.

The adulterer is brought to a morsel of bread, and the slothful goes in rags. But the virtuous are happy, and the diligent are rich that serve the Lord. Therefore have no fellowship with the unfruitful works of darkness, but rather reprove them. For the church of Christ's fellowship, (that are the believers,) is in the light, which is the life in Christ. And so their fellowship is with the Father and the son, and their communion is in the holy ghost, which proceeds from the Father and the son. And therefore the church of Christ is to abstain from every appearance of evil. And if they are to abstain from every appearance of evil, then they cannot join or have unity with them, where evil appears.

And again, the apostle saith to the church of the Thessalonians, that they were to 'study to be quiet, and to do their own business, and to work with their own hands, and to walk honestly towards them that are without; and that ye may have lack of nothing.' So here you may see the diligence in the truth that the apostle exhorted the church to *practise*. *First*, they are all to study to be quiet. Secondly, they are

all to do their own business, and work with their own hands, that they may lack nothing. And thirdly, to walk honestly towards them that are without. And if they walk honestly towards them that are without, they must walk honestly to them that are within. For the apostle had some occasion to write to the Thessalonians upon the matter. For saith he, 'We hear that there are some which walk among you disorderly, working not at all, but are busy bodies. Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread. And if any man obey not our word by this epistle, note that man, &c. and have no company with him, that he may be ashamed. Yet count him not as an enemy, but admonish him as a brother.' You may see there were not those gross evils charged upon him as were upon some among the Corinthians. So you may see the apostle's care in the church of Christ was to keep all things clean and pure, and all diligent in their places, serving the Lord, and not to be busy bodies, and talkers about other men's business; but to be quiet, and not idle, but doing their own business, that they may lack nothing; and so eat their own bread natural and spiritual.

Now the apostle speaks of widows, in his first Epistle to Timothy, chap. v. what sort of widows they were to receive. And ye may see first the decent and lovely practice in the church of Christ: 'Rebuke not an elder, but entreat him as a father, and younger men as brethren; and the elder women as mothers, and the younger women as sisters, with all purity.' So are these to be entreated; 'and honour widows, that are widows indeed. And if any widow have children or nephews, let them learn, (mark, learn,) first to show piety at home, and requite their parents; for that is good and acceptable before God.' So this piety must be learned and showed at home; and these the widows must learn to look to. Here these widow women have a service; and in the first place they must 'learn to show piety at home, and to their parents and nephews, and to show it abroad then in the church of Christ.' So all must learn this lesson, to show piety to their children and nephews, and to requite their parents. For this practice and service is good and acceptable before God.

Now the state of desolate widows, she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day. But she that lives in pleasure is dead while she lives. These things give in charge, that they may be blameless. But if any provide not for his own, and especially for those of his own house, he has denied the faith, and is worse than an infidel, (mark! that is worse than the world.) For the faith brings every man and every widow to be diligent, and to provide for their own; that is, their children and nephews, or kindred and parents, as before. But the apostle says, ca-

pecially those of his own house. And so here is piety to be shown still two ways; 'for his own, and especially to those of his own house or family;' and here are nephews and parents, as before mentioned.

Again the apostle saith, 'Let not a widow be taken into the number under threescore years old,' &c. Mark, here was a number that the widow was to be taken into; and the widow that was to be taken into this number, see her qualifications before she come into the number. She must be well reported of for good works: 'If she has brought up children, if she has lodged strangers, if she has washed the saints' feet, if she has relieved the afflicted, if she has diligently followed every good work,' &c. These are the qualified widows that are to be taken into the number. So here was a great practice, and a diligence in piety for this woman to do, before she was received into the number of the faithful. 'But,' says the apostle, 'the younger refuse; for when they begin to wax wanton against Christ, &c. they cast off their first faith, and withal, they learn to be idle;' so they forsake to learn and show piety, and to live in that; and so do not learn to be diligent; and wander about from house to house, and not only idle, but tattlers and busy bodies, speaking things they ought not. And therefore such things were, and are to be reproved; such as these were not to be received, and taken into the number of the faithful, but to be refused.

And again the apostle saith, 'I will therefore, that ye younger women marry, bear children, guide the house, give no occasion to the adversary to speak reproachfully.'

And the apostle says, 'If any man or woman that believeth, have widows, let them relieve them, and let not the church be charged; that it may relieve those that are widows indeed.' So here you may see the care, piety, and duty; if either man or woman that believes, have widows, they are to relieve them, and not let the church of Christ be charged with them. So let men and women learn to show piety to widows, to nephews, and to parents.

And the apostle saith to Timothy, 'I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things, without preferring one before another; do nothing by partiality, lay hands suddenly on no man.' So here you may see the apostle's care in the church of Christ, who would have all to be exercised in truth and piety, and be diligent in their service, that truth requireth of them.

And then again, the apostle speaks of such as are lovers of themselves, covetous, proud, boasters, disobedient to parents, unthankful, unholy, without natural affections, (to wit, to husband, or wife, children, parents, or others,) and likewise, truce-breakers, which break *their covenant* or promises in their marriages, with God and with man;

and so likewise, break their truce and covenant with men in outward things; and also, such as are false accusers, incontinent, fierce, despisers of them that are good, such are not like to be subject to the good spirit of God in themselves; and traitors, heady, high minded, lovers of pleasures, more than lovers of God, having the form of godliness, but denying the power thereof; from such turn away, says the apostle. Now if they were to turn away from them, they were not to be heeded, though they had the form of godliness, and of christianity; if they were to turn away from them, they were not to receive them into the camp; for such are as lepers are to be turned away from. And therefore the camp of God must be kept clean. And Christ hath given authority to his church to admonish and exhort, and to reprove and rebuke all such things with authority.

Now, friends, concerning putting on of apparel. The apostle in the spirit and power of Christ had a care in the church of God, that they should adorn themselves as becomes the gospel, with chaste lives and conversations, and with the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit; which is in the sight of God of a great price. This is that which arrays and beautifies God's church; and not the outward adorning and plaiting the hair, and every new fashion that comes up into the world. 1 Pet. iii. And also the apostle writes to Timothy, and gives him that exhortation to the church, 'That women adorn themselves with modest apparel, (mark, modest,) with shamefacedness and sobriety, (mark, sobriety,) not with broidered hair, or gold, or pearls, or costly array. For that was the practice of the Jew outward, and is to this day; but with that which becomes women professing godliness, with good works. So this is the adorning that all that profess godliness must be arrayed withal. 1 Tim. ii. 9. So that all may be in that good behaviour, as becomes godliness and holiness. And likewise chaste and discreet, teachers of good things; that the word of God may not be blasphemed, which they profess; as in Tit. ii.

And it is desired, that all Friends, that have children, families, and servants, may train them up in the pure and unspotted religion, and in the nurture and fear of God; and that frequently they read the holy scriptures, which is much better than to be gadding abroad. And exhort and admonish them; that every family apart may serve and worship the Lord, as well as in public. And that when they go to meetings, they may take their servants and families with them, that they may not go wandering up and down in the fields, or to ale-houses, as many have done, to the dishonour of God, and to the dishonour of their masters' and mistresses' families, and to their own ruin and destruction. And therefore, for Christ's sake and his pure religion, let there

be care taken, to prevent all these things. For such an one as cannot rule well his own house, having his children in subjection with all gravity, how can he take care of the church of God. 1 Tim. iii.

And now, friends, concerning marriages, of which very many things have been written, it is desired that all may be careful in that thing, of running hastily together. And consider it first; that first, as it is God's joining, so it is his ordinance, and it is honourable in all, and the bed undefiled. And again, such men as draw out young women's affections, and run from one to another; and leave them, and run to others. And such women as draw out men's affections, and then leave them, and draw out other men's affections: these practices bring many young women, and many young men into trouble; and are sharply to be reproved. For this work is not of God's joining, but out of his covenant. Some of which have gone so far, as to promises, espousals, and contracts, and then left them, and gone to others. This is to be judged and reproved. For, as we make no contract for marriages, we break none.

And likewise such young people, that trim up themselves in gay apparel, and make a great show, and hang most on their backs, that appear what they are not in substance; which women have sometimes deceived young men; and men deceived women, and drawn out their affections and minds by outward show, and deceived one another and brought one another into trouble. Such are out of the fear of God and a chaste mind. And therefore they are not like to expect a blessing in this life, nor in that which is to come, without great judgment and repentance. Therefore such actions are to be reproved, that they may be brought into chastity, virtue, and piety, and to the adorning the hidden man of the heart, which is not corruptible, and the ornament of a meek and quiet spirit; which ornament or adorning is acceptable with the Lord. For after this manner, in old time, the holy women, who trusted in God, adorned themselves.

And likewise such, as after they are married break their covenant in marriage, such go from the spirit of God, and his joining, and from the spiritual society of God's people, and their unity and fellowship. Such are to be reproved by the spirit of God. And if they do not return after reproof, Friends cannot have unity or fellowship with them, but turn away from them; though they may have the form of godliness, and have been called a sister or a brother, but have denied the power of godliness. Therefore all must abide in Christ the vine, if they bring forth fruit to the glory and praise of God. Amen.

The apostle says, 'Now, we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walks disorderly,' &c. 2 Thess. iii.

Now, dear friends, consider old Eli's case, who did admonish his chil

dren; but because he did not restrain them from the follies and the evils they run into, therefore the Lord brought his judgments upon him, that he lost his children's lives, and his priesthood, and his own life. And do you think, that this was not written for an example, that others should be warned, hear, and fear? And was not the gospel and the law given forth to restrain people from sin and evil, and such things as dishonour God? G. F.

CCCXC.—*An epistle to all Friends every where.*

Friends,—This is the word of the Lord unto you all. All live in the seed, in which all nations are blest; in which seed you are blessed every way, in your rising up and lying down; in your goings forth and comings in. And you have the blessings from above, and the blessings from beneath, in this holy seed; yea, the blessings of him that dwelt in the bush, that made the very ground holy, that Moses trod upon, who brings you out of the world, which is as a bushy, thorny wilderness, that ye might dwell in this blessed seed, in which all nations are blest; which bruises the serpent's head, who was the first questioner, and tempter, and liar, and deceiver; and man and woman by hearkening or giving ear to this questioner, liar, and tempter, the serpent, they fell from their habitation in the image of God, and so went out of their habitation and service, that God had placed them in, and commanded them to do.

But, the seed of the woman is come, that bruises the serpent's head, in which seed Christ, all nations are blest.

And all you who live and walk in this seed, you live in him that bruises the serpent's head, that liar, tempter, and questioner; yea, and every one by this seed Christ, may be renewed up into the image of God, as Adam and Eve were in, in the beginning. Then you are all in your habitations of life and truth, and the image of God; and in it you know your services, that the Lord God Almighty commands you. And you living in this holy seed, you live over all vain unruly talkers, and vain disputers, men of corrupt minds, which have the form of godliness, but deny the power thereof. All you that live in the seed that bruises the serpent's head, turn away from such, for their work is to destroy; whose words eat as a canker; who do profess truth in words, and may have the form of godliness, but in their works deny the power thereof, who are to every good work or service reprobated.

And these are as the raging waves of the sea and tempests, they are known by their tempestuous spirits, and its raging, like a raging of the sea, casting up mire and dirt; a murdering spirit, like Cain; a gainsaying spirit, like Corah; and erred from the true spirit, like Balaam. No

rain in their clouds, no water in their wells, nor fruit on their trees; twice dead; that is once dead, and made alive, and dead again; so they cannot grow in the truth, light, nor the spirit of God, nor his gospel; but such corrupt the earth, and corrupt people's minds; are sowers of discord, strife, and contention; co-workers with the serpent to beguile the unstable minds; all such the seed of God reigns over.

And therefore in this holy seed Christ, all live and walk, and shun such evil spirits and their works; and all be established in this seed Christ Jesus, that the serpentine spirit, either by its strife, vain jangling, vain disputing, or its sowing of dissention, tempting and questioning, nor with feigned, fair, flattering, enticing words may not draw you out of your habitation of the seed, Christ Jesus; and the image of God, and your work and service in it, that God and Christ commands you.

And therefore beware of this serpentine spirit, that you may not be deceived, as Eve was; and beware of dogs that will bite and devour you; and beware of evil workers, though they have never such fair words to deceive the hearts of the simple. Beware of false prophets, which are inwardly ravened from the spirit of God, and are become wolves, though they have got the sheep's clothing, and the words of truth, of Christ and his apostles, whose fruits are as thorns and thistles. But the seed Christ, that discovers all these things, in him live, grow up, and walk and be established.

And beware of the leaven of the Pharisees, who make an outward profession of the holy men's words, but are persecutors of the seed, Christ Jesus, in whom all nations are blest, and despisers of his peaceable government; of the increase of which there is no end. And into this blessed seed, the serpent cannot come, nor any of his instruments nor his angels, which are evil spirits. And all the doters about questions and strife of words, and the vain janglers, and vain perverse disputers and contenders, and the sowers of strife and dissention, makers of debate and strife: all these are out of the blessed peaceable seed; although they may profess the truth of all the new and old testament in words, without the power of God, (that they are turned away from, and therefore they are to be turned away from,) the trumpet of the Lord, his spirit and power is blown against them, though they have never such high swelling words of vanity, and have never so many flattering fair words and good speeches, and trimmed and decked with the sheep's clothing, yet they are in the wolf's nature, and whored from the lamb and his nature, and so from the seed Christ, in whom all the children of the kingdom and the elect are to walk, that are of his heavenly and spiritual generation, and grow up in him as trees of righteousness, whose fruits are unto holiness, and whose end will be everlasting life. *And* the end of that spirit and its fruits, before mentioned, that

are out of Christ and his peaceable truth, will be destruction in the lake of fire. And that is the word of the Lord to you all; therefore be warned what you join to, and what you lay hands on suddenly.

For I remember, before we were called Quakers, as I was sitting in a house in Nottinghamshire, (about the year 1648,) the word of the Lord came to me and said, 'Some of those that should come to be convinced with the light and spirit of God, and should come so far as Cain to hear God's voice, and as far as Balaam to hear God's voice, and to have some openings, and to come so far as Corah, Dathan, and Abiram, these should be the deceivers, and the troublers of the church of Christ, and seek to destroy the faithful, and to betray them: who formerly had some experience to talk of, but did not live in the truth.' Which I and many others have seen come to pass and fulfilled.

For Christ said to his disciples, that the false prophets and the antichrists, (which were inwardly the ravened wolves, which the apostles and believers should beware of,) should come to them, to try them, they had the sheep's clothing, and outward profession of christianity, but were inwardly ravening wolves to devour them. Now, these were inwardly ravening from something. And the apostle John speaks of such as went out from us. It seems, they were once among them, 'but,' (saith he,) 'they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out from the true church, that they might be manifest that they were not of it.' And these were the antichrists and false prophets, that Christ said should come, which John and the apostles saw were come, and exhorted the church to beware of, and to keep to the unction which they had from the Holy One. And this unction and anointing, as it abides within the saints, the true church, and they in it, it will teach them all things, and is truth; and by it they shall continue in the son and the Father, and so in the holy seed, rock, and foundation, that cannot be shaken.

And the apostle said, 'there was to be a falling away first, before the man of sin was revealed; the son of perdition, who opposeth and exalteth himself,' &c. And when the apostle saw the mystery of iniquity already working; 'and his coming is after the working of satan, with all deceivableness of unrighteousness in them that perish, because they receive not the love of the truth, that they might be saved.' And such go into strong delusions, that they should believe a lie, and not the truth. And here you may see there is a falling away, before the son of perdition, or Judas, be revealed; and they that fall away, receive not the love of the truth, that they might be saved, but believe lies, that they shall be damned. And the Lord will consume him with the spirit of his mouth, and will destroy him with the brightness of his

coming, the wicked one, and son of perdition, that is against the righteous, and is the opposer and betrayer of them.

Therefore all the church of Christ are to stand steadfast and be established in him, in every good word and work, who are from the beginning chosen for salvation through Jesus Christ, through the sanctification of the spirit, and the belief of the truth, and are called by the gospel, the power of God, to the obtaining of the glory of the Lord Jesus Christ, in whom the glorious rest and peace is.

And you may see how the church of Christ was troubled by such as went out from them, and fell away from truth, and inwardly ravened. Some went like unto the swine into the mire; and some like the dogs to the vomit; and some like wolves that inwardly ravened, and yet kept the sheep's clothing. Some went into the nature of Cain, sacrificers, and yet were destroyers of the righteous; and some went in the nature (or spirit) of Jannes and Jambres, that withstood Moses; and others in the nature of Judas to betray; and others in the nature of Corah, Dathan and Abiram, to gainsay and resist the truth; and others in the nature of Jezabel.

And this spirit and nature troubled the church in the old testament, and troubled the church in the new testament, and are troubling the church of Christ in this gospel day, that is come and coming out of the apostacy. But God's trumpet, spirit, and power, was and is always sounded against it, that all people may beware of this evil spirit and nature, and keep in the seed Christ Jesus, that bruises the head of it, in whom you have love, rest, salvation, quietness and peace. Hallelujah.

And all dwell in love, then you dwell in God, who is love; let that be all your habitations, which love edifies the body of Christ, and builds you up in him, and all strive to excel one another in virtue, in patience, courteousness, kindness, tenderness, meekness, and humility, in temperance, modesty, and chastity; and whatsoever things are decent and comely, and of good report, honest, and lovely, those follow: for these are the good fruits of the spirit of God, and his heavenly seed; which fruits are acceptable to God, and will make you all lovely and comely to him, and unto one another in his heavenly seed; in which (as I said before) you are blessed, and all nations are blessed; which seed (Christ) is your sanctuary, who destroys the devil the destroyer, and so is over him, and was before he was, in whom the true believers live, and have peace, who clothes them with salvation, and with his righteousness, the sanctified one's fine linen.

So all walk worthy of the mercies of God and his blessings from above, and from below, to the glory and praise of God.

And they that dwell not in love and charity, are like the sounding brass, and tinkling cymbals; as you may read, 1 Cor. xiii. 1. 8.

This you may read amongst the children of the light, and of the day.

G. F.

Dolston, the 13th of the 10th month, 1683.

CCCXCI.—*To the meeting of friends in truth, that are captives in Algiers.*

Now, dear friends, the Lord having drawn you by his spirit to his son Christ Jesus, in whose name ye come to be gathered, in whose name ye have salvation, and not in any other name under the whole heaven: so that now you come to know Christ your saviour, who destroys the destroyer, the devil and his works; and it is he, that brings forth everlasting righteousness, that makes an end of sin, and finishes transgression. So that now, you may live and walk in the everlasting righteousness of Christ Jesus, who is your priest that is made higher than the heaven, Heb. vii. and who is your prophet, that God has raised up, and not man, whom ye must hear in all things, Acts iii. 22. and vii. 37. who were as lost sheep gone astray; but are now returned to the chief priest and bishop of your souls; namely, Christ Jesus. 1 Pet. ii. 25. And Christ saith, he is the true shepherd, that hath laid down his life for his sheep; and his sheep know his voice and follow him: who is the holy and just one, and never guile was found in his mouth. And Christ says, no man comes to the Father but by me. So he is the new and living way; and God has given him for a leader and counsellor, to counsel his people; who is the holy living rock and foundation, which is above all the rocks and foundations below: for he the rock and foundation is from above, whom all the children of the light, that believe in his light, which is the life in him, and are grafted into him, do build upon. And so, the Lord God Almighty with his eternal power support you all, in all your afflictions and sufferings, trials and temptations, that you may be built and settled upon this rock and foundation, that cannot be shaken.

And now, dear friends, my desires are, and the desires of Friends here that you may all walk soberly, honestly, modestly, and civilly, and lovingly, and gently, and tenderly, to all your patrons, and to all people.

And, that ye may walk righteously, justly, and holily in all your words, dealings, and doings; that his name you do profess now, may be honoured, and you may reach, by your righteous godly lives and conversations, the good in all your patrons, and in all others; so that you may show forth the fruits of the spirit, and the fruits of christianity; and that you are the possessors of Christ Jesus your mediator, who has made peace

betwixt you and your God. And as you have received Christ, so walk in him, and know him to rule in your hearts by faith. For herein (as Christ said) is my Father glorified; that you bring forth much heavenly fruit, and that your spiritual and heavenly light may shine before men, that they may see your good works, and glorify your Father which is in heaven.

And now, friends, we understand, that some that have come lately among you, have been under great sufferings and abuses by their patrons, because they cannot honour them with that honour as other slaves do, or as they have done before. Now, if you wait in patience upon the Lord in his truth, (for you are to buy the truth, and not to sell it; and truth is that that is stronger than all,) the Lord in his time, (though he may try you,) can mollify that nature in them there, as he hath done in other places, where he hath tried his people with such things. And when they have seen, it is for conscience' sake towards God, and it is from the principle of truth and the spirit; in which spirit and truth they worship the Most High God, who is an eternal, incomprehensible spirit, who is God in heaven and God in the earth, and dwells by his spirit in his humble people, they have been overcome.

And now, friends, consider, they are blessed that suffer for Christ's sake; and it is not only given you to believe, but to suffer for his name. 'And they that will live godly in Christ Jesus must suffer persecution.' But the apostle says of the true christians, 'Who shall separate us from the love of Christ? Shall tribulation, or distresses, or persecution, or famine, or nakedness, or peril, or sword? As it is written, for thy sake are we killed all the day long: we are counted as sheep for the slaughter; in all these things we are more than conquerors through him that loved us. I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.' Rom. viii. 36. 39. Psalm xliv. 22.

Now, dear Friends, you may see here was a godly sincerity, fervency, steadfastness, and resolution in the true christians, which ought to be in all such now, without boasting. And the apostle says, 'Rejoice, forasmuch as ye are partakers of Christ's sufferings, that when his glory shall be revealed, ye may be glad also with exceeding joy: for if ye be reproached for the name of Christ, happy are ye: for the spirit of glory and of God rests upon you. On their part he is evil spoken of, but on your part he is glorified. 1 Pet. iv. 13, 14, 15.

And so, dear friends, be wise, that you may give no just occasion: and keep low in the humility; for such learn of Christ, and the meek *follow him.* And so my desire is, that you may all be preserved to the

glory of God, and that you may be valiant for the truth upon the earth, and spread it abroad, that all may come to the spirit of God, that God poureth upon all flesh, and to serve and worship him. And so that all flesh may see the glory of God, by his spirit; and that all might come to the light, which is the life in Christ the word, by whom all things were made and created, with which light he enlighteneth every man that comes into the world, to believe in, and to love it, and to try their works, 'whether they be wrought in God, yea or nay.' 1 John iii. 19, 20, 21.

And that all might come to the grace of God, which hath appeared to all men, and brings salvation, which will teach to live godly, righteously, and soberly, and deny unrighteousness. This is the true christian's teacher, which brings salvation, and teacheth to deny that which would lead them into destruction, into ungodly, ungracious ways and words; but this grace teacheth the saints to walk in gracious ways, and their words come to be seasoned with grace, which teaches them, and brings their salvation. So that which is the true christian's teacher, brings their salvation.

And so every one sit under this teacher, as the true church of Christ did; as you may see, Tit. ii. 11, 12.

And so, dear friends, I do commend you to him that has all power to support, who is God all-sufficient to supply you, and is near unto all that call upon him in truth and righteousness. Therefore cast your care upon him; for he cares for you: and so, as you walk in the truth, to answer the truth in your patrons and others, you will see in time, you will reach the good in them, that they will give more credit to you, and trust you more than them that disobey the spirit of God in their hearts. So the Lord preserve you faithful to himself. G. F.

Let us hear as often as you can how things are with you.

London, the 4th of the 3d month, 1684.

CCCXCII.—*To the Quarterly and Monthly Meetings in England, &c.*

Dear friends and brethren in the Lord Jesus Christ, who reigns over all, and has all power in heaven and earth given unto him, by whose eternal power our meetings this year have been preserved unto his great glory and honour; and his living refreshing presence has livingly been amongst us, for which his people do give him the honour, glory, thanks, and praise, who is Lord over all, and worthy of all, blessed for ever and ever. And therefore we desire and entreat all our friends and brethren every where, who are of the seed of the promise, and the children of the kingdom of God, and of the new covenant of light and life, to walk in the same, and worthy of the same, to the glory of God.

And you that do profess the primitive, pure, and undefiled religion, which is above all the religions in the world, show it forth in life and practice.

And you that profess the worship of God in the spirit and truth, which Christ hath set up, which is above the Jews' worship, and all the worships that the men of the world have set up, be steadfast in the same; for all worships out of God's spirit and his truth, are idolatry.

And now, dear friends and brethren, who profess and possess that which is above all religions, ways, and worships in the world; our desire is, that you may always outstrip and exceed the world in virtue, in purity, in chastity, in godliness, and in holiness, and in modesty, civility, and in righteousness, and in love, with that you may overcome the evil, and with the good overcome the bad: so that your moderation and sober life may appear unto all men, and answer that of God in all, that so the fruits of the spirit of God may show themselves forth in meekness, and kindness, and humility, from the holy understanding, and the pure heavenly wisdom, and the word of life and patience, by which all things were made, in that you will be able to bear all things and endure all things through him that strengthens you. And whatsoever things are lovely, decent, or comely, and honest, and of a good report, that answers the truth in all, that mind and practice, that God Almighty may be glorified through you in the seed, in which all nations are blest, which bruiseth the head of the serpent, that brought the curse; in which seed no enmity nor strife can come; in which seed, Christ Jesus, your heavenly unity and fellowship is preserved.

And whatsoever storms or tempests should arise in the world, keep in the seed Christ Jesus, your sanctuary, who was before the world was, who is your saviour, that destroys the destroyer, in whom you have all life, peace, rest, safety, and salvation; in him, who is the Amen, the first and last, in him farewell, and from him the blessings of the Lord rest upon you. G. F.

CCCXCIII.—*To Friends in Holland.*

Dear friends in the peaceable truth,—The glory of God all mind, in all your lives and conversations, and that the heavenly fruits of the holy spirit of God you may all bring forth to his praise, living in righteousness, godliness, and meekness, lowliness, and humility, learning of Christ Jesus your saviour, who is meek. For the humble God doth teach, and they grow up in his grace and favour. And therefore all take heed of going back again into the world's ways, spirit, and words, but keep to the holy spirit of God, that doth lead you in the narrow *way, that is to* life eternal. And in the Lord's light, power, and spirit *meet together*, and keep your meetings in the name of Jesus Christ,

who hath all power in heaven and earth given to him, that you may feel his living and divine presence among you, and in his pure, gentle, and heavenly love and wisdom, you may be valiant for the name of Jesus, and his truth upon the earth, and not to be ashamed of Christ your teacher and prophet, that God hath raised up in his new covenant and testament, whom you are to hear. Neither be ashamed of Christ your shepherd, who hath laid down his life for his sheep, whose voice you are to hear; who doth feed his sheep, and give them life eternal, and none is able to pluck his sheep out of his hand, his power. Neither be ashamed of your high priest, who hath offered up himself for you, and doth sanctify you, who is a priest made higher than the heavens. Neither be you ashamed of your bishop, and the chief shepherd of your souls, to whom now ye are returned by his grace and truth, who doth oversee you with his heavenly eye, that you do not go astray from God. So in him let your faith stand, who is the author and finisher of it. So with my love to you all in the Lord Jesus Christ, who is your sanctuary, in whom you all have life, peace, rest, and salvation, who is the Amen.

'Greet ye one another with a kiss of charity. Peace be with you all that are in Christ Jesus.' Amen. This charity keeps all God's people in the heavenly love and unity. G. F.

Amsterdam, the 14th of the 4th month, 1683.

CCCXCIV.

Dear friends and brethren, who are elect and chosen in Christ Jesus before the foundation of the world; in Christ you have peace, and in the world you have trouble. But 'be of good cheer, Christ hath overcome the world,' that lieth in wickedness, and all the persecutors in it; and in him you all overcome the devil and his works, and 'without him you can do nothing;' but through Christ, and his power and strength, you will be able to do all things according to the will of God. And though for a time ye may suffer for the name of Jesus, and for his truth, and be cast into prison, and suffer the spoiling of your goods; the eternal God knows, and his son Christ Jesus, it is for him alone, and his truth's sake, we suffer, and not for any evil doing, or doing wrong to any man. And so the Lord hath given us 'not only to believe, but also to suffer for his name and truth's sake;' and so it is the gift of God, with his eternal spirit and power, that doth uphold us in all our sufferings, which hath made so many to finish their testimony for the truth in jails and prisons; and not to love their lives to the death, but love God and Christ Jesus above their lives, and all outward things; as practice and experience have declared it.

And now, dear friends, be faithful in Christ Jesus to the end, that you may all have the crown of life, and that peace from Christ Jesus, which the world, and all the apostate spirits from the truth, cannot take away from you; I say, neither the world, with their outward persecutions and spoiling of goods, nor the apostate spirits from the peaceable truth, with all their lies and defamations, and their filthy, scandalous books, and evil tongues, though they be like the raging waves of the sea, casting up mire and dirt, whose folly is manifest to all that hear and see them; yet all this cannot disturb the peace of the righteous. And all the restless, unquiet, unruly murmurers and complainers, that are filled with false jealousies, and are the wandering stars, who are wandered from the witness of the Lord in their own hearts; such their judgments do not linger, nor their damnation doth not slumber, though they may be suffered for a time to try God's people.

And now, friends, you know envious Cain was a sacrificer as well as Abel, but out of the faith and righteousness, who murdered his brother Abel, he may be said to have been a type of Judas, who was a partaker of the ministry, yet betrayed his master. And you read that Ishmael and Esau were circumcised as well as Isaac and Jacob; but Esau hated Jacob, and would have slain him; and Ishmael scoffed at Isaac, and so he that is born of the flesh persecuteth him that is born of the spirit; and that birth is not heir with the seed of the promise, though it may come into the outward form, and outward profession.

And likewise you read of Corah, Dathan, and Abiram, and their company, and their rebelling against the Lord, and his servants, Moses and Aaron, and of their false liberty; but what became of them, in Numb. xvi. you may see.

And likewise how that the Jews (after the Lord brought them out of Egypt) made themselves a calf of their jewels and ear-rings, as in Exod. xxxii. Psalm cvi. 19. The Jews made a calf in Horeb, and worshipped the golden image, and forgot God their saviour, who had done great things in Egypt, and wondrous things in the land of Ham, and murmured in their tents, and hearkened not to the voice of the Lord. And therefore God overthrew them in the wilderness, and they came not into the promised land.

And you read how the Jews run into false liberty in the days of Balaam, and joined with Baal-Peor, and how the anger of the Lord was kindled against them, and what a destruction he brought upon them, who had turned against the Lord and his faithful people; as in Numb. xxv.

And likewise how often the Jews murmured against Moses and Aaron, and what a destruction came upon them in the wilderness, that none *of that old stock* the Lord brought out of Egypt that dishonoured him;

though they had seen his glory, none entered into the land save Caleb and Joshua, but they perished in the wilderness for their murmuring and rebelling; and therefore take heed of murmuring and rebelling against the Lord and his spirit, but in all things learn to be content.

And also you read in Judges, how often the Jews forsook the Lord, and what judgments came upon them; and also how the Jews turned against the prophets, and imprisoned and persecuted them: and in the days of the kings, as in the Chronicles, how David and many of the prophets, and the righteous suffered: but what became of them that made them suffer? And likewise in the days of Christ, and his apostles, how did they suffer, by the professing Jews! And there were many comers and goers in the days of Christ that could say, 'Lord, Lord:' but such do not enter into the kingdom of God, except they do the will of God.

And you read how the apostles and the true church were troubled with false Christians and false brethren; whom Paul writeth against in many of his epistles, and Peter, and John, and Jude; and John in his Revelations. And therefore, all Friends, dwell in the seed Christ Jesus, in whom ye cannot be deceived, 'who bruises the head of the serpent,' who is the head of all deceivers; and the head of all enmity, and false ways, worships, and religions; and the head of all false liberties: but in Christ Jesus, in whom all nations are blessed, is the true liberty. In him all stand fast, so far as he hath made you free; and in him all walk, as ye have received him, to the praise and glory of God: in whom you have all eternal life, peace, rest, and salvation; and in him the Lord God Almighty preserve you all in love, unity, and fellowship. Who is able to support you, and supply you with his eternal hand and power, with what you do need in all your sufferings and trials. Amen.

G. F.

CCCXCV.—*To Friends at the Yearly Meeting in York.*

Dear friends, who are turned to the light, and are the believers in the light, which is the life in Christ, my desires are, that you may all be established upon him, your eternal rock and foundation, and grow up in Christ Jesus, the second Adam, by his light, grace, and truth, that is come from him; for you know Christ had many enemies, (and his disciples and followers, and Moses in the time of the law,) such as turned their backs on the Lord, and erred from his good spirit, and rebelled against it, they turned against the Lord, and Moses and Aaron, and they went from the fellowship of the law of God and his spirit, and then destruction came upon them: such Jews were they that rebelled against Christ and his apostles, and yet were great professors of the Old Testa-

ment. And such that were called christians, that got the form of godliness, and the fair speeches, and good words, but denied the power thereof, and so the order thereof: such as these separated themselves, and erred from the spirit and the faith, and so from the unity of the faith, and the fellowship of the spirit of God. Such were and are to be turned away from by all them that are in the faith, and the spirit of God; and all the spiritual witnesses in the tabernacles of God, testify against such, though they may make a great profession of Christ and the apostles' words, but deny the power, and err from the spirit, and the peaceable truth: such cannot be the true worshippers of God in the spirit and truth: and therefore, friends, you that have been turned to the light, and truth, and grace of Christ, and know the power and spirit of Jesus, walk in the same, and in it keep your fellowship, and your dominion, over all that which is out of the truth, and abides not in the truth: and that your heavenly light may shine, and you may all be kept in love and unity in the same light, power, and spirit, to the glory of God, and the comfort one of another. Amen. G. F.

London, the 27th of the 3d month, 1684.

CCCXCVI.—*To the suffering Friends of Dantzic.*

Friends, with my love in the Lord Jesus Christ to you, who is your saviour and prophet, that God has raised up for you, to hear in all things; your shepherd, that has laid down his life for you, whose voice ye must hear, who will feed you in his living pastures of life, who is your priest, that offered himself for you, who sanctifies you, that he might present you to God: so is become your high priest, who is made higher than the heavens; so is a higher priest than the priesthood of Aaron, and all the priesthoods upon the earth, that are made by men below: for he is a high priest, made higher than the heavens. Heb. vii. And so, is the chief shepherd and bishop of your souls, to oversee you, that you do not go astray from God, who is your sanctuary, in whom you are preserved from the destroyer; who destroys the devil, the great destroyer, and his works, and bruises his head, and breaks his power: he, namely, Christ, is your saviour; in him you have rest and peace, salvation and life eternal.

Now, dear friends, we do hear and understand, that the magistrates have cast you into prison again in Dantzic; and that they have proffered you your liberty, upon condition that you would go away, or forsake your common meeting place, or divide yourselves into several little meetings. Truly, friends, we have had many of these proffers made to us within these twenty or thirty years, but we never durst make such *bargains or covenants, to forsake the assembling of ourselves together, as we used to do;* but did leave our suffering cause wholly to the Lord

Christ Jesus, in whose name we were gathered, who has all power in heaven and earth given unto him: and the Lord at last did and hath tendered the hearts of many of our persecutors both in England and other places; and therefore in the spirit and power of the Lord Jesus Christ, it is good to be faithful; who is God all-sufficient to support and supply you all in whatever you do, and strengthen you in all conditions. For if that should get a little advantage upon you, and get you into weakness, it would not rest so, but get more upon you. And therefore it is good to stand fast in the liberty in Christ Jesus, the second Adam, the Lord from heaven, who hath made you free out of the snares, and bondage, and limitations of the wills of the sons of old Adam.

And whereas some of the magistrates have alleged that Christ departed out of the coasts of the Gadarenes upon their request, after he had cast the devils out of the possessed men, and they entered into their swine, and run into the sea. This argument is of no weight, for you to go out of their coasts or city, who are settled citizens, and have wives and families; for Christ went up and down from place to place and preached; as he said, 'The son of man hath not where to lay his head, though the subtle foxes had holes, and the high-flown fowls had their nests.' And would they take it kindly themselves, if the king of Poland, their protector, who is of a contrary profession, should use the same argument to them, and say, begone, or else do not meet at your great public places of worship, but meet in small companies, or else to depart out of these coasts, as Christ did out of the coasts of the Gadarenes. And if you do not, then you are disobedient to Christ's example; as they do apply it upon you. And so, let them weigh the matter and their argument with the just law of God, to do unto you as they would be done unto themselves.

And now, dear friends, I desire, however, that you walk wisely, and gently, and lovingly, and meekly, and soberly to all the magistrates, and all people, that they may have no just occasion in any thing against you. For the good must overcome the bad, as the apostle says, 'Overcome evil with good,' and dwell in that love that can bear all things, and endure all things. And nothing can separate you from this love which you have in God through Jesus Christ. In this love build up and edify one another, that by it you may answer the good in all people, and spread his truth abroad, and be valiant for that upon earth. So in his holy, peaceable truth, and his seed Christ Jesus, in which all nations are blest, God Almighty preserve and keep you to his glory. Amen.

And now, dear friends, you that have stood such hard and cruel sufferings so long, for the Lord's name and truth, and could not be overcome by cruelty, take heed now lest you be overcome by fair words and flattery; for in that there is a greater danger. G. F.

CCCXCVII.—*An epistle to Friends, against pride, haughtiness, and the vain customs and fashions of the world.*

Friends,—Here you may see how the holy men of God testify against pride, haughtiness, high-mindedness, and the abominable customs and fashions, and the ungodly lusts of the world, which are not of the Father, but of the world. And how man and woman came into these things by forsaking the Lord, and so falling from his image. And how Christ renews them up into the image of God again, to serve him in humility. And all that are in the image of God are of one mind.

To all Friends and Brethren every where.

Peace from God and the Lord Jesus Christ be multiplied in you, who by his grace, light, and spirit, are turned towards the Lord, to receive it from him; and that by it you may grow up in the Lord Jesus Christ, out of the world's nature and spirit.

For Christ said unto his believers and followers, 'Ye are not of the world, even as I am not of the world. I have given them thy word, and the world hath hated them, because they are not of the world. And therefore, as the apostle saith, 'love not the world, nor the things of the world, for the love of the world is enmity to God.'

And in the beginning God created man in his own image. So in the likeness of God created he him; male and female created he them, and God blessed them. And in this state God set them above all things that he made. But, after man and woman had transgressed the command of God, they sowed fig leaves together to make them aprons; for their eyes were opened, and they came to see their shame. By their transgression and by transgressing the command of God, the spiritual eye came to be shut, and man and woman came to fall from the image of God.

And so, after man and woman had transgressed the command of God, and fallen from his image, the Lord God made coats of skins to clothe them withal. So, you may see, that the first covering which Adam and Eve made after transgression, was made of fig leaves; and the natural sun would soon scorch and dry them to powder. But those that the Lord made them, was of skins.

So the transgression of the command of God came, when the ear went out after the serpent, and the eye went after the fruit of the tree, which God forbid them to eat of. So here they came to see their outward shame and nakedness; who had fallen from the image of God

that covered them; and therefore they went to cover the outward shame.

And now man and woman in the fall, are taking thought what they shall eat and drink, and what they shall put on. And this is come upon them by forsaking the Lord's teaching, and following the serpent's.

And doth not John say, 'Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. And farther saith, 'For all that is in the world, the lust of the flesh, the lust of the eye, and the pride of life; this is not of the Father, but of the world; and the world passeth way, and the lust thereof.

Now, all may see, what man and woman is fallen into by transgressing the command of God; and therefore it is not good for any to live in that which will pass away, and is not the Father but of the world.

And you may see how pride is cried against throughout the scriptures of truth. And they that fear the Lord, do hate evil, pride, and arrogancy. 'By pride cometh contention, and a man's pride shall bring him low; but honour upholds the humble in spirit.' Prov. xxix. 23.

'For when pride cometh, then cometh shame; and pride goeth before destruction, and a haughty mind before a fall; but with the lowly is wisdom.' Prov. xi. 2. and xvi. 18. 'And better it is to be of an humble spirit with the lowly, than to divide the spoil with the proud.'

And Isaiah saith, 'The Lord of hosts hath purposed to stain the pride of all glory, and to bring into contempt all the honourable of the earth.' Isaiah xxiii. 9. And therefore love not that which God will stain.

The Lord saith, 'he will spread forth his hands in the midst of them, as he that swimmeth, and he will bring down their pride.' Isaiah xxv. 11. And therefore it is good to keep it down in every one. And the Lord cries, 'Wo to the crown of pride, whose glorious beauty is a fading flower;' and 'when the crown of pride is trodden under foot, the Lord of hosts shall be for a crown of glory.' Isaiah xxviii. 1. 5.

And the Lord saith, 'He will mar the pride of Judah, and the great pride of Jerusalem.' Jer. xiii. 9.

And doth not Jeremiah say, 'Because of the pride of Moab, he was so exceeding proud, his loftiness, his arrogancy, and the haughtiness of his heart brought him into derision.' Jer. xlviii. 26. 29.

And therefore it is good to keep in the humility; for pride is that which deceives the heart, and brings the judgments of God. Jer. xlix. 16. And therefore take heed, let not pride bud, lest the rod blossom. Ezek. vii. to verse 11.

And the children of Israel, were grown in pride and fulness of bread, like Sodom, when they transgressed against the Lord, like these

father Adam. And therefore let them that profess themselves christians take heed, lest they be found in the same steps.

And see in Ezekiel xvi. 49. what became of Sodom, and the children of Israel.

And when Nebuchadnezzar confessed the kingdom of God, and praised, and extolled, and honoured the king of heaven, and said, 'All his works are truth, and his ways judgments; and those that walk in pride, God is able to abase.' Dan. iv. 34, &c.

And Hosea saith, 'The pride of Israel doth testify to his face; and therefore Israel and Ephraim shall fall in their iniquity. And Judah shall fall with them.' Hos. v. 5.

And therefore you may see, and take heed of pride, for it is the cause of man and woman's fall.

And in Hosea vii. you may see that pride hath hindered man from seeking after the Lord, and turning to him. And you may see Edom's destruction was for his pride. Obad. i.

And you may see the judgments that came upon the Philistines, and Moab, and Ammon, and Ashur for their pride. Zeph. ii.

And in Zechariah x. and xi. chapters, doth not the Lord say, 'The pride of Jordan shall be spoiled, and the pride of Assyria shall be brought down; and there shall be a voice of howling of the shepherds, for their glory is spoiled.'

And Christ saith in Mark, 'Pride is one of those evils that cometh out of the heart, and defiles the man;' so take heed of that which defiles.

And as John saith, 'The lust of the flesh, the lust of the eye, and the pride of life; this is not of the Father, but of the world;' all this must be kept down in christians.

And David saith, 'The wicked in his pride doth persecute the poor; but are they not taken in their devices that they have imagined.' Psalm x. 2.

And David saith, 'the Lord hid them that feared him, in the secret of his presence, from the pride of man, and kept them secretly in a pavilion, from the strife of tongues.' Psalm xxxi. 20.

And also David saith, 'that pride compasseth the wicked as a chain, &c. and they speak loftily; and they set their mouths against heaven; but the Lord casts down such to destruction, and saves the righteous that fear him.'

And so you may see how pride was testified against by Christ and his prophets, and the holy men of God, both in the Old and New Testament, since man and woman fell from the image of God; and therefore all are to fear the Lord, and learn of Christ Jesus, who is meek and low in heart.

For it is said, that 'Josiah's heart was tender, and he humbled himself *before the* Lord.' 2 Chron. xxxiv. 33.

'And if my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and forgive them their sins, and heal the land; and mine eyes shall be open, and mine ear attentive to their prayer;' this is the comfort of the humble. 2 Chron. vii. 12.

And David saith, 'The Lord forgets not the cry of the humble.' Psalm ix. 12. Again David saith, 'Arise, O Lord, lift up thy hand, forget not the humble. Lord, thou hast heard the desire of the humble, thou wilt prepare their hearts, and wilt cause thine ear to hear.' Psalm x. 12. 17.

And the Lord, who inhabits eternity, whose name is holy, saith, 'I dwell in the high and holy place. And also with him that is of a contrite and humble spirit; to revive the spirit of the humble, and to revive the hearts of the contrite ones.' Isaiah lvii. 15. Here are joy and comfort to the humble. And James saith, 'God gives grace to the humble, but he resisteth the proud.' James iv. 6. 'Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time; and be clothed with humility.' 1 Pet. v. 6.

So you may see how God resisteth the proud, and dwells with the humble, as is testified, both in the Old Testament and the New. And Christ saith, 'Whosoever shall humble himself as this little child, the same shall be greatest in the kingdom of heaven.'

So here you may see Christ, and the prophets, and the apostles taught humility, and judged pride. And again Christ saith, 'He that humbleth himself shall be exalted, and he that exalteth himself shall be abased.' Luke xiv. 11. and xviii. 14.

And therefore learn of Christ, who is meek and low in heart: for he rules in the hearts of the humble, who is king, priest, and prophet, and a shepherd to feed them, and a bishop to oversee them, and an everlasting Father, who begets man and woman up into the image of God, and an everlasting Prince of peace.

And so all that are in true humility, are the true subjects of Christ; and all the children of pride are subject to the prince of the air, the god of the world, who is the king of pride, in whom there is no truth.

Now concerning vain fashions, deckings, and customs, &c.

The Lord forbids his people, by Jeremiah, to follow them, or to learn the way of the heathen, for the customs of the people were vain, and they did not only deck themselves, but they also decked their images and idols. And God's people were not to be dismayed at the signs of heaven, in the old covenant; for the heathen were dismayed at them,

much less in the new covenant should the true christians not be dismayed at them. Jer. x. 2, &c.

And again, doth not Jeremiah cry against the paintings and deckings of Judah? And though 'Judah rent her face with painting, yet her lovers would despise her.' And this was when they forsook God, and followed other lovers; and therefore God's anger was against them in the old covenant; much more in the new. Jer. iv. 30.

And it is true, God did deck the Jews in the old covenant with outward things; but when they played the harlot with them, and decked their images with them, the Lord's anger was against them, as in Ezek. xvi. 15. 16.

And Hosea cries out against the Jews' 'decking of themselves with ear-rings and jewels, and going after other lovers, and forgetting the Lord.' Hosea ii. 13. And you may see the attire of the harlot, and the subtlety of her heart, how she decks herself, and decks her bed, and 'deceives a young man among the youth,' Prov. vii. And therefore let all that profess themselves christians take heed of such deckers.

And you may see how the Lord sent Isaiah to cry against their haughtiness, and stretched out necks, and wanton eyes, and tinklings, and mincings, and their round tires like the moon, and their chains, and bracelets, and their rings, and nose jewels, and other vain ornaments; and told them, 'they should be desolate, for the spoil of the poor was in their houses.' Isa. iii. 16.

Now if such things were testified against in the old covenant, then surely much more in the new.

And in Revelation xvii. and xviii. chapters, you may see how the whore decked herself, 'who drank the blood of the martyrs;' but at her fall God's people sung hallelujah.

And in Lev. xviii. the Lord commanded the Jews in the old covenant, 'not to defile themselves with the customs of the heathen;' so much more they should not do it in the new covenant.

And the apostle Paul exhorts the Corinthians, to 'use this world, and not abuse it; for the fashion of this world passeth away.'

And Peter exhorts the saints, 'not to fashion themselves according to their former lusts, in their ignorance; but as Christ, who had called them, was holy, so be ye holy in all manner of conversation.' 1 Pet. i. 14.

So see what a care the apostle had, lest that they should go into their former lusts of ignorance.

And the apostle Paul tells the Philippians, 'their conversations were in heaven, from whence we look for a saviour, the Lord Jesus Christ, who shall change our vile bodies, that they may be fashioned like unto his glorious body.' Philip. iii. 21.

This is the fashion that all true christians are to look at.

Now concerning wearing and putting on of apparel.

Isaiah testifieth against vanity in apparel, and the changeable suits among the Jews. Isa. iii.

And what became of Tyrus, with all his broidered works, and chests of rich apparel, did not the Lord bring them down in their pride? Ezek. xxvii. 24.

And did not Zephaniah say, 'the Lord would punish all such as were clothed with strange apparel?' Zeph. i. 8.

But first they were clothed inwardly in transgression, before they clothed outwardly with the strange apparel.

And what became of Dives, with all his sumptuousness and bravery, who despised poor Lazarus? And also Herod: and are not people's eyes gazing more after fine apparel than after the image of God? Luke xvi. 19. and Acts xii. 21.

And you may see that the first apparel that Adam made after transgression was of fig leaves, and then God made them coats of skins: but now people are so far degenerated from that, and have gotten so far into the lusts of the flesh, the lusts of the eye, and the pride of life, that they know not what to put on.

And their life is below the lilies, and the fowls of the air, as Christ saith, 'The fowls of the air do not sow, nor reap, nor gather into barns: and the lilies they toil not, neither do they spin; but the heavenly Father feeds and clothes them.'

And Christ also saith, (speaking to people,) 'that ye are much better than the fowls of the air, or the lilies: and therefore take ye no thought what ye shall eat, or what ye shall drink, or wherewith ye shall be clothed; for after these things the Gentiles do seek; for your heavenly Father knoweth that you have need of all these things; but first seek ye the kingdom of heaven, and the righteousness thereof, and all these things shall be added unto you, as in Matt. vi.

Here you may see how Christ is restoring people up into the image of God, out of the thoughts and cares of the heathen; for God took care for man and woman before he made them.

And the apostle exhorted Timothy, how the 'women should adorn themselves with modest apparel, and with shamefacedness and sobriety, and not with broidered or plaiting the hair, or gold, pearls, or costly array, but with that which becomes women professing godliness, with good works. 1 Tim. ii. Mark this every one.

And James reproves and exhorts such, whose eye and esteem was to the 'gold ring, and goodly apparel, more than the poor in vile raiment,' and tells them, they were not 'to hold the faith of our Lord

Jesus Christ, with respect to persons;' much more not with gay clothing or apparel. James ii. 1.

And Peter, in 1 Pet. iii. exhorts the saints how to adorn themselves: 'Whose adorning, let it not be the outward adorning, of plaiting the hair, or wearing of gold, and putting on of apparel. But let it be the hidden man of the heart, in that which is not corruptible; even the ornament of a meek and quiet spirit; which is in the sight of God of great price.'

'For after this manner, in old times, the holy women also, who trusted in God, adorned themselves.' And this ought to be the adorning now in the new covenant. And though you may say, the Jews and Hebrews adorned themselves with jewels, and they did adorn the temple, &c.

But in the new covenant these things were forbidden. And they were to adorn the temple of the heart, and not to defile that, and to know the hidden man of the heart, which is not corruptible. And therefore look into all your hearts, and see if you can find any thing there, which is not corruptible, and to put off the old man with his deeds; with 'the lust of the flesh, the lust of the eye, and the pride of life; which are not of the Father, but of the world.'

And this old man delights in the glory of the world, which must be put off. And all Christians in the new covenant must put on the new man, that is renewed in knowledge, after the image of God that created him, which walks and serves God in the new and living way; who is born again, not of corruptible seed, but of incorruptible seed, by the word of God; and feeds upon the incorruptible milk, and wine, and water, and bread, and the incorruptible flesh and blood of Christ, and wears the fine linen, the righteousness of Christ, the incorruptible clothing. And this is the birth born of the spirit, that enters into the incorruptible kingdom of God, as in John iii. 5. and in 1 Pet. i. 23.

And the apostle Paul exhorts the Ephesians, in chapter iv. 22. to put off their former conversation, 'the old man, which is corruptible, according to the deceitful lusts; and be renewed in the spirit of your minds;' that is out of the fall of Adam. And that ye put on the new man, which after God is created in righteousness and true holiness. So here man comes to know his first creation, and his degeneration; so always to see the new man put on, which is in righteousness, and holiness; and the old man put off, with all his vain deckings, trimmings, and clothings, which is not acceptable both in the sight of God and his people.

And so all in the new covenant are to be conformable to the image of God. Rom. viii. 2. For all have been conformed long enough to the *image of* satan.

And the apostle saith, 'We all behold with open face, as in a glass,

the glory of the Lord; and are changed into the same image from glory to glory; even as by the same spirit of the Lord. 2 Cor. iii. 10. So every one are to mind this happy and blessed change.

And the apostle saith, 'Put on the Lord Jesus, and make no provision for the flesh, to fulfil the lust thereof.' Rom. xiii. 14. And as every one hath received the Lord Jesus, so walk in him, and then you will put off the old Adam, and his deeds in transgression; and not walk in him, but walk in Christ that never sinned, nor was guilt found in his mouth.

'And if any man be in Christ, he is a new creature. Old things passeth away, and all things become new.' 2 Cor. v. 17.

Therefore the apostle exhorts the Colossians, chapter ii. 8. that they were not to follow the rudiments of the world, for they were not after Christ. And so people are not to follow the world's rudiments, but Christ.

And you may see how the children of Israel, that came out of Egypt, and the mixed multitude, lusted after the flesh pots of Egypt. And the Lord smote them with a grievous plague. Numb. xi. And David saith, 'They tempted God in their hearts, by asking meat for their lust.' Psalm lxxviii. 18.

And again David saith, 'They lusted exceedingly in the wilderness, and tempted God in the desert. And he gave them their request, but sent leanness into their souls.' Psalm cvi. 14, 15.

And therefore in the new covenant the apostle saith, these things were for our examples, to the intent we should not lust after evil things; as they also lusted. 1 Cor. x. 11. And Solomon exhorts to 'keep from the evil woman, from the flattery of the tongue of a strange woman. Lust not after her beauty in thy heart, neither let her take thee with her eyelids. For by means of a whorish woman, a man is brought to a piece of bread. And the adulterous will hunt for thy precious life.' Prov. vi. 26.

And Christ not only forbids adultery, but lust also. Matt. v. And again Christ saith, 'The cares of the world, and the love of other things choke the word, and it becomes unfruitful to them.' Mark iv. 19.

And you may see what became of such, as the apostle speaks of in Rom. i. 21. who, when they knew God, glorified him not, as God; neither were thankful.' How at last 'God gave them up,' when they forsook him, through the lust of their hearts. And there you may see what evils they run into. And also you may see in Jude xvi. 18. how he declares against murderers, and complainers, and mockers, who walked after their ungodly lusts.

And in 1 Pet. ii. 11. the apostle Peter saith, 'Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul.'

And James saith, war and fightings came from the lusts, that warred in their members. And such asked, but received not, because they asked amiss, that they might consume it upon their lusts. Therefore, saith he, 'Know ye not that the friendship of this world is enmity to God? Whosoever therefore will be a friend to the world, is an enemy to God.' James iv. 1.

And Paul saith, 'that the grace of God, which brings salvation, hath appeared unto all men. Teaching us to deny ungodliness and worldly lusts. That we should live soberly, righteously, and godly in this present world.' Which is the duty of every true christian, that to deny, and so to live.' Tit. ii. 11.

And therefore the apostle exhorts Timothy, to fly youthful lusts, and to follow righteousness, faith, and charity, and peace with all them that call on the name of the Lord out of a pure heart. And such teachers who had the form of godliness, but deny the power, which the saints were to turn away from; those were they that led silly people captive, laden with sin and divers lusts. 2 Tim. ii. 22. and iii. 5. And such as could not abide sound doctrine, but after their own lusts, shall heap to themselves teachers, having itching ears; they turn away their ears from the truth and grace that comes by Jesus Christ, (which should teach them and bring their salvation,) and from the spirit of God, which they should walk in, as the apostle saith, 'If ye walk in the spirit, (mark, in the spirit,) ye shall not fulfil the lusts of the flesh.' Gal. v. 16. And the apostle further saith, 'That every one of you should know how to possess his vessel in sanctification and honour, and not in the lusts of concupiscence, even as the Gentiles which know not God.' 1 Thess. iv. 4.

'If a man purge himself from these things, he shall be a vessel unto honour, and sanctified, and meet for his master's use, and prepared for every good work.' 2 Tim. ii. 21. But they that will be rich, fall into temptations and snares, and into many foolish hurtful lusts, which drown men in destruction and perdition. 'But the man of God is to fly these things, and follow after righteousness, godliness, faith, love, patience, and meekness.' 1 Tim. vi. 11. 'And they that are Christ's, have crucified the flesh, with the afflictions and lusts.' Gal. v. 24.

And haughtiness and high mindedness were forbidden both by God and his people. And David saith, 'The afflicted people the Lord will save. And his eyes are upon the haughty, to bring them down.' 2 Sam. xxii. 28.

And David said, 'Lord, my heart is not haughty, nor mine eyes lofty; and my soul is like a weaned child.' Psalm cxxxi. 2. Then he was fit for the kingdom of God. And again David saith, 'God will save his *afflicted people*, but will bring down high looks.' Psalm xviii. 27.

And Solomon saith, 'Before destruction, the heart of man is haughty, and before honour, is humility.' Prov. xviii. 21.

And Isaiah declared against the haughtiness of the daughters of Zion. Isaiah iii. And how the haughty people of the earth do languish, because they had transgressed God's laws, and changed his ordinances.

And doth not the Lord say by Isaiah, chap. xvi. 6. 'that Moab should howl for his pride and haughtiness? And I will punish the world for their evil, and the wicked for their iniquity. And I will cause the arrogancy of the proud to cease. And I will lay low the haughtiness of the terrible. The lofty looks of man shall be brought low, and the haughtiness of men shall be bowed down; and the Lord alone shall be exalted in that day.' And this is a good day; for 'the day of the Lord of hosts, shall be upon every one that is proud and lofty, and upon every one that is lifted up, and he shall be brought low.' Isaiah ii. 3. and x. 24.

And Ezekiel saith, 'that the children of Israel were haughty, and like Sodom, and committed abominations before the Lord, and he took them away.' Ezek. xvi. 46. And Zephaniah saith, 'Thou shalt be no more haughty.' Zeph. iii. 11. 'Neither shall ye go haughtily.' Mic. xxiii. 1. And therefore all are to learn humility, that they may exalt the Lord their maker.

And the apostle exhorted the Romans, 'not to be high minded, but fear; for they stood by faith.' Rom. xi. 20. And the apostle exhorted Timothy, to 'charge those that were rich in this world, that they be not high minded, nor trust in uncertain riches, but in the living God, who gives us richly all things to enjoy.' 1 Tim. vi. 17. And the apostle again tells Timothy, 'that the heady high minded are lovers of pleasure more than lovers of God.' And daily experience shows; as you may see at large the fruits of such. 2 Tim. iii. 4. And therefore all those things the faithful are to shun, and to be 'kindly affectioned one to another, with brotherly love, and in honour preferring one another.' Rom. xii. 10. And the apostle exhorts the Corinthians, to be perfectly joined together, in the same mind, and in the same judgment; that they might all speak the same thing. So that there may be no division among them. 1 Cor. i.

And again, in 2 Cor. xiii. 11. the apostle saith, 'Be perfect, be of good comfort, be of one mind, live in peace. And the God of love and peace shall be with you. For by one spirit we are all baptized into one body, whether Jews or Gentiles, bond or free. And have been all made to drink into one spirit, and the spirits of the prophets are subject to the prophets. 'For God is not the author of confusion, but of peace.' 1 Cor. xii. 13. and xiv. 32, 33. And the apostle writes to the Philippians,

that they should be of one accord, and of one mind; and said, 'Let nothing be done in strife, or vain glory, but in lowliness of mind,' &c. Phil. xxiii. And the apostle saith to the Romans, 'Be of one mind towards one another, and not mind high things, nor to be wise in their own conceits, but condescend to men of low estate.' Rom. xii. 16. 'And the God of patience and consolation grant you to be like minded all towards one another, according to Christ Jesus. That ye may, with one mind and one mouth, glorify God, even the Father of our Lord Jesus Christ. Receive ye one another, as Christ also received us to the glory of God.' Rom. xv. 5, 6, 7. 'For God hath given to his people the spirit of power, and of love, and a sound mind.' 2 Tim. xvii.

And Peter in his first general epistle, chap. iii. ver. 8. saith, 'Be ye all of one mind, and have compassion one of another; love as brethren, be pitiful, be courteous.' And the apostle Paul saith, in Acts xx. 19. how he served the Lord in all humility of mind.

And it is a mark of Christ's disciples, (as he saith,) 'if they love one another, and love enemies.' And so all that are believers in him, are to love one another as he hath loved us, who hath laid down his life for us.

And therefore all are to deny themselves; yea, and to offer all up for him.

And whatsoever you do, do it in the name of Jesus, to the praise and glory of God. G. F.

POSTSCRIPT.

A testimony out of the Old Testament and New, of the Lord sending his prophets to declare his judgments against the disobedience and pride of the Jews; and how his judgments were fulfilled upon them that did not repent; and how the apostle did admonish and reprove such as went into pride and the fashions of the world.

The Lord saith, 'Because the daughters of Zion are haughty, and walk with stretched forth necks and wanton eyes, walking and mincing as they go, and making a tinkling with their feet; therefore the Lord will smite with a scab the crown of the head of the daughters of Zion; and the Lord will discover their secret parts; in that day the Lord will take away the bravery of their tinkling ornaments about their feet, and their cauls, and their round tyres, like the moon, the chains, (mark, the chains,) and the bracelets, and the mufflers, the bonnets, and the ornaments of the legs, and the head bands, and the tablets, and the ear-rings, the rings, and nose jewels, the changeable suits of apparel, and the mantles, and the wimbles, and the crisping pins, and glasses, and

the fine linen, and the hoods, and the veils. And it shall come to pass, that instead of sweet smell, there shall be a stink; and instead of a girdle, a rent; and instead of well set hair, baldness; and instead of a stomacher, a girding of sackcloth; and burning instead of beauty. Thy men shall fall by the sword, and thy mighty in the war; and her gates shall lament and mourn, and she being desolate shall sit on the ground.' Isa. iii. 16 to the end. And you may read in 2 Kings xvii. how that the children of Israel were carried into captivity in Assyria; for the king of Assyria besieged Samaria, and after three years besieging, he took it and carried away the ten tribes of the children of Israel into the land of Assyria. And Isaiah, according to the word of the Lord, went to the prophetess, and she conceived and bore a son, &c. And the Lord said, 'Before the child should have the knowledge to cry, my father and my mother, the riches of Damascus, and the spoil of Samaria, shall be taken away by the king of Assyria. Isaiah viii. 3, 4.

Now here you may see what a destruction came upon Samaria and the Jews, because of their rebellion and disobedience, and their haughtiness and pride, that Isaiah cried against in chap. iii. And then what became of all their haughtiness and pride, and their mincing, and their tinkling with their feet, and their chains, and bracelets, and jewels, and round attire, with their glasses, and hoods, and veils, when they were driven away by droves, by the king of Assyria, into captivity, into Assyria, out of their own land, houses, and cities? Then Isaiah's prophecy was fulfilled upon those haughty and proud Jews: and did not Nebuchadnezzar afterwards carry away the two tribes, and destroy Jerusalem, because of their disobedience, rebellion, haughtiness, and pride, who would not regard the Lord nor his prophets; therefore the Lord suffered them to be led away prisoners, out of their own houses, cities, and land, into Babylon, so stripped them of their pride, and caused them to be carried away into strange countries; so, was not the prophet's prophecy fulfilled upon them?

The Lord saith, 'Behold, the day cometh that shall burn as an oven, and all the proud, yea, all that do wickedly, shall be as stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch: but unto them that fear my name, shall the son of righteousness arise with healing in his wings, and ye shall go forth, and grow up as calves in the stall.' Mal. iv. 1, 2.

Therefore it is good for all to keep out of pride and wickedness, in humility, lest they be burnt up.

And the apostle commanded, that 'women adorn themselves in modest apparel, with shamefacedness and sobriety, not with broidered hair, or gold, or pearls, or costly array, but that which becometh women professing godliness, with good works.' 1 Tim. ii. 9, 10.

And likewise Peter in his general epistle, saith to the women, 'whose adorning, let it not be that outward adorning, of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time, the holy women, who trusted in God, adorned themselves, being in subjection unto their own husbands.' 1 Pet. iii. 3, 4, 5.

Here you may see both the prophets and apostles declared against the pride and haughtiness of people, both in the old and new testament.

And the apostle John saith in his general epistle to the church of Christ, 'Love not the world, neither the things that are in the world; if any one love the world, the love of the Father is not in him; for all that is in the world, the lust of the flesh, the lust of the eye, and the pride of life, is not of the Father, but is of the world; and the world passeth away, and the lust thereof; but he that doth the will of God, abideth for ever.' 1 John ii. 2. 15, 16, 17.

Now here you may see an express command to the true christians, (the church of Christ,) against the love of the world, and the things of the world, and the lust of the eye, and the lust of the flesh, and the pride of life; and they that love the world, the love of the Father is not in them: and how that the world passeth away, and the lust thereof; and therefore love not the lust of the eye, the lust of the flesh, and the pride of life, which is not of the Father.

And do not most of christendom say the Lord's prayer, 'Our Father which art in heaven, hallowed be thy name,' &c. and you that live in the lust of the flesh, and the lust of the eyes, and the pride of your life, which is not of the Father which is in heaven, but of the world that passeth away, and the lust thereof. And is it not said, 'The devil is the king of pride?' And therefore do not do his lusts; but 'he that doth the will of God abideth for ever.' And therefore consider when you say, 'Our Father which art in heaven, hallowed be thy name,' &c. when you live in those things which are not of the Father which is in heaven, and daily obey and love the lust of your eye, the lust of your flesh, and the pride of your life, 'which is not of the Father, but of the world.' And the apostle John tells you, 'He that loves the world, the love of the Father is not in him.' G. F.

CCCXCVIII.—*An epistle to all the prisoners and sufferers for the name of the Lord Jesus Christ and his worship.*

'The word of God is not bound.' 2 Tim. ii. 9.

Dear friends, in the seed of life that is over all, whom the Lord doth *support, and hath* supported by his eternal arm and power to stand for

his glory; be valiant for his truth and his name upon the earth, who is God all-sufficient and almighty over all to support you all, and to supply you with all things needful. Now, dear friends, it is not only given you to believe in the name of Christ, but also to suffer for his name' sake; so you see and know, it is a gift given you to believe, and a gift to suffer for Christ's sake, and his righteousness; but, however, as Christ saith, 'Be ye wise as serpents, and harmless as doves;' for Christ's believers are as sheep or lambs among wolves, he hath declared that they shall be brought before counsels, and before rulers, for his name' sake: But Christ bids his disciples, 'take no thought of what they shall speak, for it shall be given you in that same hour what ye shall speak: for it is not you that speak, but the spirit of your Father that speaketh in you;' and this spirit of the Father is sufficient to trust to, for it shall answer all, if they have ears to hear, and comfort his people, his lambs and sheep. And Christ further said, speaking to his disciples, 'Ye shall be hated of all men for my name sake; but he that endureth to the end, the same shall be saved;' and 'he that heareth you, (to wit, Christ's sheep,) heareth me,' saith Christ; 'and he that despiseth you, despiseth me, (namely Christ,) and he that despiseth me, despiseth him that sent me,' (to wit, the Father.) Matt. x. Luke x. 'And the disciple is not above his master, nor the servant above his lord;' for Christ, the lord and master of the sheep, was despised; so it is enough for the disciple that he be as his master, and the servant as his lord; 'for if they call the master of the house (namely Christ) Beelzebub, how much more shall they call them of his household? But the very hairs of your head are all numbered: fear ye not therefore, ye are of more value than many sparrows, and not one of them shall fall to the ground without the heavenly Father.' See here Christ encourages his lambs and sheep; therefore stand in his will. And if the Lord suffer you, who are his lambs, and sheep, and are as doves and chickens, that Christ hath gathered under his wings, and none are able to pluck you out of his hands, (his power,) who hath all power in heaven and earth given to him. And now if it be the will of the Lord to try you, his lambs and sheep, by spoiling of your outward goods, as he did his servant Job, and others of his servants and children, in the days of the apostles, who took joyfully the spoiling of their goods; and Moses by faith chose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin, which are but for a season; esteeming the reproaches of Christ greater riches than all the treasures of Egypt; for he had an eye to the recompense of reward; as in Heb. xi.

And therefore, consider how Noah, Lot, Abraham, Isaac, and Jacob, by faith served the Lord, and went through sufferings and trials, and Jeremiah, and the rest of the prophets, through faith went through

great sufferings and imprisonments; and Daniel, and the three children, passed through great sufferings and trials by faith; so faith was their victory, which was the gift of God, which Christ is the author and finisher of. And you read in the days of the apostles, what sufferings and imprisonments they were carried through by faith; and since the apostles' days, how all the martyrs were carried through great sufferings and imprisonments by their faith, which was their victory; in which faith they pleased God, and had victory over the devil; and in which faith they were all in unity.

Now, dear friends and brethren, if it doth please the Lord to try you, who are the believers in the light, and children of the light and the day of Christ: I say again, if it please the Lord, and it be his will, to try you in stinking prisons and dungeons, Bridewells, houses of correction, and suffer you to be put in such places, who are his sheep and lambs, plants and branches; I say, the Lord can sanctify all such places for his people, his children, his sons and daughters, and make all pleasant to them: for his sheep and people cannot go any where from the Lord, for the Lord and his presence is with them, and the angel of his presence saves them; and therefore such jails and dungeons, Bridewells, houses of correction, which are for evil doers, if the Lord do try, or suffer his people to be put in such places, yet his people are all in the hand, and under the wings of Christ, and he can sanctify all such places to them. And you, in that state, are to pray for the enemies that put you there; and if they curse and hate you, you are to bless them, and to do good unto them, and you are to pray for them that despitefully use you, and persecute you, and love your enemies, that you may be children of your Father which is in heaven; 'for he maketh the sun to shine on the evil and on the good, and causeth his rain to fall on the just and on the unjust.' And the apostle saith to the believers, 'Try all things, hold fast that which is good;' so you holding fast that which is good, with that you can try all things, whether they be good or bad; 'and be not overcome with evil, but overcome evil with good:' this is the command. So it is the good that must overcome the evil; and what hath the children of God to overcome the evil withal, but the good? Therefore, then, all must hold fast that which is good, if that with the good they overcome the evil, and can try all things; but when any do go from the good in themselves, then they are not likely with it to overcome the evil, nor with it try all things, without holding fast that which is good; for without it you cannot try all things, nor overcome the evil, except you hold fast that which is good, which was before the bad was, or evil either; for by the good, evil is overcome, and with it you can try all things, whether they are good or bad. And a good man, David *saith,* '*He hath* dispersed, he hath given to the poor; his righteousness

endureth for ever; his horn shall be exalted with honour.' 'They that choose the things that please the Lord, and keep his covenant, even them will I give a name in my house, and within my walls, a place and a name, better than of sons and daughters, saith the Lord, and I will give them an everlasting name, which shall not be cut off.' Isa. lvi. So you may see how the Lord doth encourage his people to walk in the truth, in faithfulness to him; for the Lord hath loved his people with an everlasting love; therefore with loving kindness hath he, and doth he draw them unto himself, to serve and worship him. Jer. xxxi. And Christ saith, 'He that believeth on him hath everlasting life.' Mark, hath it, as in John. And again Christ saith, 'He that drinketh of the water that I give, shall never thirst; but the water that I shall give, shall be in him as a well of water springing up to eternal life.' So every one mind this well in you, who have drunk of the water which Christ hath given you.

And the apostle saith, 'God will punish them that disobey his gospel with an everlasting destruction from the presence of the Lord, and from the glory of his power.' 2 Thess. i. 9. Here you may see everlasting destruction to the wicked, that disobey the gospel; and everlasting life to them that believe and obey the gospel of Christ. Now they that disobey the gospel of Christ, refuse their own comfort and joy of life and salvation; which gospel is the power of God, which is preached to every creature under heaven to believe and obey; therefore happy are you who have received it, and obeyed it, which brings life and immortality to light in you; that you see over the enemy which darkened you, and are now become heirs of this comfortable and joyful gospel of life and everlasting salvation; in which everlasting gospel you have an everlasting glorious fellowship; and in this everlasting gospel, you can praise the everlasting God, that reigns over all from everlasting to everlasting. And all that are of the seed and faith of David, can say as David said, 'Blessed be God from everlasting to everlasting; and let all the people say, Amen. Praise ye the Lord.' And further can say, that 'the mercy of the Lord is from everlasting to everlasting, upon all them that fear him and his righteousness, unto the children of men.' Psalm ciii. 17. For the Lord God he changeth not, he is the same that he was, who inhabits eternity, and dwells in the humble heart; and therefore you humble ones, fear, and serve, and worship him. And keep under the wing of Christ, and in him your sanctuary and saviour, who destroys the destroyer, and is over all, the first and last. Amen.

Dear friends, who are under sufferings for the name of the Lord Jesus Christ, and for his new and living way, and his pure, undefiled religion, and his worship in the spirit and truth, that Christ who is from above, and hath all power in heaven and earth, hath set up, for all the

followers of the Lamb to walk in his new and living way, and to keep in his pure, undefiled religion and worship, in spirit and in truth.

And now, dear friends and brethren, my desire is, that you may show forth the nature of the Lamb, and the virtue and the life, in which the nobility of true christianity is seen and manifested in your peaceable, modest, and virtuous behaviour, before the powers that you are brought before; and that none are to question or take thought what they are to say; for it shall be given you in that same hour what ye shall speak, saith Christ; 'whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.' Rom. x. 10. 'And every tongue shall confess to God.' Rom. xiv. 11. And again, the apostle saith, that 'every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father.' Philip. ii. 10. So we cannot but confess and declare what our eyes have seen, and our ears have heard, and our hands have handled of the word of life, Christ Jesus, by whom all things were made and created.

And Christ and his disciples, who often met on mountains, and in the wilderness, and on the sea side, and in ships, and sometimes in houses; we do not read, that the Jews and priests called Christ and his apostles' meetings routs or riots, though the Jews and the chief priests were bad enough against them.

For all routs and riots are out of the spirit of truth; and so is misbehaviour of all people; for the truth is peaceable, and brings people into peaceable lives and conversations, out of routs and riots, and misbehaviour; and in peace they worship God; and they worship God in the spirit, who is a spirit, and in this holy, pure spirit is the unity and bond of peace, and is the bond of good behaviour, and of holy walking and talking, and it is the bond of peaceable lives and conversations of all that worship God in spirit and truth, and walk in the new and living way, and keep in the pure, holy, and undefiled religion.

And so, dear friends, be of one mind, and heart, and spirit, and God Almighty arm you with patience and humility; who is God all-sufficient, to give you dominion with his power, and to support you. And so, with my love to you all in the Lord Jesus Christ. And let your moderation appear unto all men; for wisdom is justified of her children. And what any one of you doth want, God is all-sufficient to supply you; trust in him, and in fear walk before him. G. F.

London, the 3d day of the 10th month, 1684.

POSTSCRIPT.

John said, that 'he saw three unclean spirits like frogs, that came out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.' Mark, they do go out of their mouths, for they are serpents and devils working miracles, that go out of their mouths, the foul unclean spirits which go forth unto the kings of the earth, and of the whole world. Mark, the whole world, to gather them together. Mark, to gather them; so here they are to be gathered 'to the battle of the great day of God Almighty.' Rev. xvi. 13, 14. And satan the old serpent shall go out to deceive the nations, which are in the four quarters of the earth, Gog and Magog, to gather them together to battle; the number of whom is as the sand of the sea, (so here is a gathering together by the devil,) and they went upon the breadth of the earth, and compassed the camp of the saints about, and the beloved city, 'and fire came down from God out of heaven and devoured them;' so these were gathered together by the devil, and the destroyer was destroyed by God the saviour of his people. Rev. xx. 8.

And the Lord scattered Nimrod, that mighty hunter's gathering, who gathered up people together to build Babel, and confounded them. Gen. x. 11. And Isaiah said, 'All thy children shall be taught of the Lord, and great shall be the peace of thy children; and in righteousness shall they be established.' 'Behold! they shall surely gather together, but not by me, saith the Lord; and whosoever shall gather together against thee, shall fall for thy sake. No weapon that is formed against thee, shall prosper; and every tongue that shall rise against thee in judgment, thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord.' Isa. liv. And Christ Jesus saith, 'where two or three are gathered together in my name, there am I in the midst of them.' And the apostle said to the Jews, speaking of Christ, that there is no salvation in any other: for 'there is no other name under heaven given among men, whereby we must be saved,' Acts. iv. 12. but by Christ Jesus. So here is the saints' true gathering in the name of Christ Jesus the second Adam; and none is able to pluck them out of his hand. John x.

For Christ, the seed of woman, bruises the serpent's head, and Christ through death destroys death, and the devil the power of death; and so doth reconcile all things, both in heaven and in the earth, into one.

The devil abode not in the truth, and so he became a devil, a destroyer, and a serpent, and enemy, and a satan, and adversary to the truth, and to righteousness, and holiness, and to man and woman, that God made in his image, in righteousness and holiness; so he became an enemy, and

adversary, and destroyer, who is out of the truth, and abode not in it, in whom there is no truth, and so is called the old serpent, and satan, and devil, tempter, and false accuser; and Christ through death destroys death, and the devil, the power of death.

And when the Jews went from the truth, they became enemies and adversaries to it, and destroyers of the righteous and the just; yea, they were adversaries, and accusers, and enemies to the prophets, and Christ Jesus, and apostles; and Christ called the Jews vipers and serpents, and said to them that made a profession of the scriptures of the old testament, but were gone from the truth of them, that they were of their father the devil, and his works and lusts they would do.

And here the Jews that went out of the truth, did not they become as serpents, enemies, satans, adversaries, and Judases, betrayers, and of the devil, destroyers of the just?

And when they who are called christians became haters of the light, and walkers despitefully against the spirit of grace, despisers of the word in their hearts, and erred from the truth and the true faith, and professed the form of godliness, but denied the power thereof, and so denied the spirit of true christianity: these became as serpents, enemies, satan, adversaries to true christianity, and of the devil, that seek to destroy it, and Judases, betrayers of it, and of the righteous and the just, wherever it appeared to the unjust. And this hath been the work of that spirit, that did not abide in the truth in all ages, to be as enemies, adversaries, and Judases, betrayers, who seek to destroy the truth; but Christ the truth, doth destroy that destroying spirit, who is the saviour.

And Christ said to the Jews, and to the scribes and Pharisees, who were the greatest outward professors, and appliers of the prophets and promises of the old testament to themselves upon the earth, and yet the greatest persecutors of the holy men and women, and the Lord's prophets upon the earth.

I say, that Christ said to them, 'O Jerusalem, Jerusalem! thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your houses are left unto you desolate,' &c. Matt. xxiii. 37, 38.

Jerusalem was the chiefest place of worship, and the chiefest city among the Jews, and the greatest place of persecution, and yet the Lord Jesus Christ wept over this city, and would have gathered these persecuting professors, (who were without possessing of the life of what they did profess,) but they would not come to him that they might have life.

And these persecuting Jews, scribes, and Pharisees, Christ said unto

them, 'Ye compass sea and land to make one proselyte, and when he is made he is twofold more the child of hell.' Matt. xxiii.

Here you may see these scribes, Pharisees, and Jews, the great professors and temple worshippers without life, what they gathered into, and what disciples they made in their compassing sea and land, they made them like themselves, and the devil, and satan, and the serpent, who abode not in the truth, and seek to draw all out of the truth, and to make them as serpents and satan, adversaries, and of the devil, destroyers; and so he rules in the heart of the disobedient, and blindeth the eyes of the heathen or infidels; and the apostatized christians from the spirit of Christ, and the life of christianity, they do seek to draw all from the truth and spirit of Christ, and the life of christianity into death, enmity, and into persecution and destroying, like the devil, Jews and Judas, both in one spirit, according to their measures that they have from the devil; but all that live and walk in the truth, and the spirit, of Jesus, labour to bring and draw, and gather all into the truth, and to Christ their saviour, who destroyeth the destroyer.

G. F.

CCCXCIX.—*Concerning the pure and undefiled religion, that was set up above sixteen hundred years ago: which all that do own God and Christ are to walk in.*

Dear friends, you who profess the light, faith, grace, and spirit of Christ, and the pure undefiled religion before God the Father, are to keep yourselves unspotted from the world, and to bridle your tongues from evil words, which corrupt good manners; the light of Christ Jesus letteth you see the spots of the world; and the grace of God will teach you to deny them; and the spirit of truth, if you be led by it, teacheth you to mortify and subdue them.

And now, friends, here is the pure and undefiled religion, which the apostles in the primitive times did own, and which now we do own: this is pure religion, and is undefiled before God the Father, and to keep unspotted from the world. First. This religion is pure. Secondly. It is undefiled before God the Father. And that which is pure and undefiled before God the Father, if you live in it and obey it, it will keep you unspotted from the world, and so from the spots of the world: and that which keeps you from the spots of the world, will keep you from the body of death, and sins of the world; which you are made free from, by the circumcision of Christ, by his spirit, and by the law of the spirit of life in Christ Jesus, are made free from the law of sin and death.

And now, friends, you that do profess this pure and undefiled religion before God the Father, to keep unspotted from the world, or from the

spots of the world; take heed, you that profess this pure and undefiled religion, that ye keep yourselves from the world, or that you do not get the world's spots upon you. And take heed of greediness, and earthly mindedness, and covetousness, which the apostle called idolatry; for it is a great spot and blot of the world that lieth in wickedness. And take heed of unrighteousness in your trades, commerces or dealings. For unrighteousness is a spot. And take heed of overreaching, or using any deceitfulness or defraud in your trade or commerce. For overreaching, using deceit, or any unjust thing, will blot you and spot you, and is contrary to the pure and undefiled religion. And take heed of unrighteousness, ungodliness, unholiness, profaneness, looseness, filthiness, naughtiness, and evil words, which corrupt good manners. These things will blot you and spot you, and are contrary to the pure undefiled religion before God the Father. And also take heed of drunkenness, theft, murder, whoredom, fornication, adultery, and all manner of uncleanness. For they which act such things are void of the pure undefiled religion before God the Father, and they are blotted and spotted with the actions of the world that lieth in wickedness, and their religion is vain. And take heed of lying, swearing, and cursing, which are spots of the world, and forbid by Christ and the apostle.

And all such that follow the lust of the eye, the pride of life, and the lust of the flesh, which is not of the Father, but of the god of the world, that abode not in the truth, such are spotted with the spots of the world, and are proud, vain, lofty, scornful, high, and spotted with the world's spots, and are void of the pure undefiled religion before God the Father. And take heed of malice, hatred, envy, wrath, rage, and fury; these are the spots of the world, who bear such fruits, contrary to the spirit of meekness, gentleness, kindness, tenderness, sobriety, love, and mercifulness, which are the fruits of the pure spirit of God, which leadeth to the pure undefiled religion before God the Father, which is to visit the fatherless and widows in their affliction, and to keep unspotted from the world. This pure undefiled religion keepeth in the purity of life and conversation; and this is above all, and keeps from all the vain religions in the world; which pure and undefiled religion, it is the duty of all true christians to walk in, by which they may be kept from the spots of the world. And this is the religion that was set up above sixteen hundred years ago, in the church of Christ; and happy had all Christendom been, if they had kept to this pure undefiled religion to this day, and then they would not have made so many religions as they have done. But to this pure undefiled religion they must come again, if ever they come to the true religion; for none can make a better, than the pure undefiled religion, which was set up in the church, (in the apostles' *days,)* above sixteen hundred years ago; unto which all that profess *christianity* should be conformable; even to this pure undefiled religion,

which will keep them from the spots of the world, and then their religion will not be of the world. And this is the one pure undefiled religion that all christians should be of, which is from one God, the creator of all. So there is one God, the creator of all, and one Lord Jesus Christ, by whom all things were made and created, who is the one mediator betwixt God and man; even the man Christ Jesus; there is one body, and one spirit, even as you are called to one hope of your calling; and one God and Father of all, who is above you all, and in you all, and through you all; and there is one faith which Christ Jesus is the author and finisher of; and there is one baptism, and by one spirit we are all baptized into one body, whether we be Jews or Gentiles, bond or free, must all drink into this one spirit of Christ, and so to keep the unity in the spirit, which is the bond of peace. For the apostle saith, 'If any man have not the spirit of Christ, he is none of his,' Rom. viii. 9. for Christ saith in his prayer to his Father, 'That they be all one, (meaning the true christians,) as thou Father art in me, and I in thee, that they also may be one in us, that they may be one, even as we are one; I in them, and thou in me, that they may be made perfect in one;' to wit, the believers and followers of Christ. John xvii. 21, 22, 23. Here you may see, God and Christ are one in them, (so he prayeth, that his people may be one,) in whom they have rest, life, peace, and salvation with God, through Jesus Christ. Amen.

'Let your conversation or practice be without covetousness,' &c. Heb. xiii. 5.

'Only let your conversation be as becometh the gospel of Christ.' Philip. i. 17. G. F.

The 4th of the 2nd month, 1685.

CCCC.—*To Friends at York.*

Dear friends, to you is my love in the seed of life, that bruises the head of enmity; and in this seed you all have life and peace that is everlasting. And my desires are, that you may all dwell in the love that can bear all things. And keep the word of patience, which will never be worn out; for the word liveth, and abideth, and endureth for ever, and over all trials keeps; for the word was in the beginning, and all things are upheld by the word of his power; in it abide.

And so live and walk in the wisdom that is from above, that is heavenly, pure, peaceable, gentle, and easy to be entreated. And keep in the lamb-like nature; for the suffering lamb must have the victory. And so the man of God must not strive, but be gentle, and yet valiant for God's truth, and not to sell it; for they that do, go into bondage and captivity; for the truth maketh all God's people free, and the peace-

able truth is a peaceable habitation. And so in it God Almighty preserve you, and all the Lord's people every where, that they may glorify the Lord God of all their comforts, lives, and mercies. Amen. G. F.

Kingston, the 13th of the 10th month, 1685.

CCCCI.

Dear friends and brethren, in the Lord Jesus Christ, who is your holy, heavenly rock and foundation of God, that standeth sure, who was the foundation and the rock of his church in the apostles' days, and is now. You may see how Christ sent John to encourage his church, and saith in Rev. iii. 8. 'I know thy works. Behold, I have set before thee an open door, and no man can shut it. For thou hast a little strength, and hast kept my word, and hast not denied my name. Behold, I will make them of the synagogue of satan, (which say they are Jews, and are not, but do lie,) behold, I will make them to come and worship before thy feet, and to know that I have loved thee. Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the face of the earth.'

Now you may see what comfort the sons and daughters of God have, that keep the word of patience, what a door is opened to them of the blessings, mercies, and riches of God, which no man can shut from them. And they which said they were Jews, and were not, or such as make outward profession of the words of truth, and form of godliness, and are not in the truth; of such the Lord saith, 'Behold, I will make them of the synagogue of satan,' &c. So here you may see the Lord would have his children, his church, to take notice, what he will make of them that do not possess the truth, namely, the synagogue of satan, he will bow them down, and make them to know, he loveth his faithful people.

And all such as went out from the church of Christ, in the apostles' days, which were not of them; and Corah, Dathan, and Abiram, that went out from the Jews, &c. and all they that separated themselves in the apostles' days, from the church of Christ, and all they that separated themselves now, &c. and are gone out from the church of Christ, have manifested they were not of them. They that went out from the church of Christ, in the apostles' days, and separated themselves from them; and all they that go from the church of Christ now, and separate themselves from them, have erred from the word of patience, and have not kept that; but such are gone into temptations of the world, and are become as the synagogue of satan, and like raging waves of *the sea, satan's* fruits and works they do manifest. So that by their

fruits it is known of what synagogue they are, and have and do sufficiently discover it in all ages, how that patience is worn out, and weareth out, and that they have not kept the word of patience; and none such are like to preach the word of God, and the word of life, and the word of patience, and the word of wisdom, that liveth, and abideth, and endureth for ever, that keep not the word of patience; for, how can such keep the word of patience, or the word of life, or the word of wisdom, when they separate themselves, and go out from the church of Christ, and are not of it? For had they been of it, they would have continued with the church of Christ, in the word of life, wisdom, and patience. But now they do manifest themselves to be out of the gentle wisdom of God, and out of the word of patience, in a rash, hasty, furious, envious, malicious, hateful, lying, defaming, slandering, gainsaying, and envious spirit of Cain, Corah, and Ham; and the fruits of this spirit are manifest sufficiently now, as in other ages, to them that live in the word of life, wisdom, and patience; by which word all God's children are born again of the immortal seed, and feeds upon the milk of the word; by which word all things were made and created; by which word all God's people are reconciled to God; which word liveth, and abideth, and endureth for ever.

Now, as there is a growth and adding to faith, and virtue, and knowledge, and temperance, and godliness, and patience, and brotherly kindness, and charity, as God's children are led by the spirit of God, in it they have unity, and it is the bond of their peace. So as there is an erring from the spirit of God, there is a degenerating from virtue, kindness, and true knowledge, and godliness, and temperance, and patience, and brotherly kindness, and charity; this we have seen both now in this age, as in the days of the apostles. And this degenerating spirit, whose patience is worn out, they may get all the good words in the scriptures, words of the spirit, words of truth, words of faith, and the promises, and apply them to their impatient spirits, but they will lose the comfort of them. But the word of life, the word of wisdom, the word of patience, will never be worn out, but liveth, and abideth, and endureth for ever.

Dear friends, be ye followers of that which is good; and if ye suffer for righteousness' sake, happy are ye. For it is better (if the will of God be so) that ye suffer for well doing, and not for evil doing, because 'Christ also suffered for us, leaving us an example that we should follow his steps. Who, when he was reviled, reviled not again; when he suffered, he threatened not, but committed himself to him that judgeth righteously.' 'If ye suffer for righteousness' sake, happy are ye; and be not afraid of their terror, neither be troubled, having a good conscience; that whereas they speak evil of you, as of evil doers, they may be

ashamed that falsely accuse your good conversation in Christ. And if ye are reproached for the name of Christ Jesus, happy are ye; for the spirit of glory and of God resteth upon you; on their part he is evil spoken of, but on your part he is glorified. But let none of you suffer as a murderer, or a thief, or as a busy body in other men's matters.' But if any man suffer as a christian, let him not be ashamed, but let him glorify God upon this behalf, that he suffereth as a christian, not as a murderer, thief, evil doer, or a busy body in other men's matters, for that is not a suffering for Christ, who hath suffered for you; and they that will reign with him, must suffer with him. 'The God of all grace, who hath called us into his eternal glory, by Jesus Christ, after that ye have suffered awhile, make you perfect, stablish, strengthen, and settle you;' this is through the sufferings for Christ Jesus, the captain of our salvation, who was made perfect through sufferings, and is able to succour all his followers, in their temptations and sufferings.

And the apostle saith to the church of Christ, the Philippians, 'I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him; that I may know him and the power of his resurrection, and the fellowship of his sufferings; being made conformable unto his death:' which every true christian should be of the same mind, as this holy apostle was. So here you may see the apostle exhorts people to suffer with Christ, and for him, but not as murderers, thieves, evil doers, and busy bodies in other men's matters. And as David saith, 'Depart from the evil, and do good; seek peace, and pursue it; keep thy tongue from evil, and thy lips from speaking guile: for the wicked have set their mouths against the heavens, and their tongues walk through the earth: but be not as the horse and mule, whose mouth must be held with the bit and the bridle.' And David saith, 'I will take heed unto my ways, that I sin not with my tongue: I will keep my mouth with a bit, while the wicked is before me.' And this is good advice, that God's people be not ensnared by the wicked's snare: and therefore it is good for all God's people to be careful and wise, that none do suffer as busy bodies in other men's matters, or as evil doers, &c. but let their sufferings be for righteousness' sake, and with Christ, that they may reign with him. And keep out the Athenians' spirit, spending their time in hearing and telling of news, which the world is full of, in whom your trouble is; 'but in me ye have peace,' saith Christ. And therefore as every one hath received Christ, so walk in him, and let your conversations be in him. Amen.

And blessed are they who suffer for righteousness' sake, and in whose *hearts there is* no enmity: and blessed are they that dwell in the love

of God, that can bear all things, and are in the wisdom of God, which is pure and peaceable. For troubles, afflictions, sufferings, imprisonments, spoiling of goods, and many perils do attend God's people, by the world that lieth in wickedness: and therefore it is good for all God's people to keep in Christ their sanctuary, in whom they have eternal rest and peace.

And also God's people are exercised now (as in days past) with trials and perils by false brethren, as the church of Christ was in the apostles' day, such as went from the church, in Cain's, Corah's, and Balaam's ways, as the apostle saith, 'fierce despisers, false accusers of those that are good.' And you may read in 2 Pet. ii. throughout, of such as forsook the right way, and of many following their 'pernicious ways, by reason of whom the way of truth was evil spoken of:' and so it is now, as it was in the apostles' days. And the apostle saith to the church, 'You have heard say, that antichrists should come; even now are there many antichrists: they went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us; but they went out from us, that they might be manifest they were not of us.' 1 John ii. 18, 19. Christ did forewarn his disciples of these antichrists and false prophets, that they should be inwardly ravening wolves, and by the fruits of their trees they should be known to be of the nature of the wolf, and not of the lamb: such as these went from the church (in the apostles' days) into the world; and such as these are gone from the church of Christ now, into the spirit of the world; their evil spirits are tried; as in 1 John iv.

And the sufferings and perils by false brethren, have been more grief many times to the church of Christ, than open persecution; for they cause the way of truth to be evil spoken of; that turn from the way of righteousness, like the dog to the vomit, or the sow to the mire. And in the way of righteousness, Christ Jesus, God preserve all his people from all the biting devouring dogs, and greedy swine.

And you read how righteous Abel suffered by his false brother Cain; and did not Ishmael persecute his brother Isaac? And would not Esau have destroyed his brother Jacob? but God prevented him. And was not Ishmael and Esau in an outward profession of the circumcision? And how often did the Jews (that were brought out of Egypt by the power of the Lord) turn against Moses and Aaron, and other elders, and so turned against the power and spirit of God, that brought them out of Egypt, whom the Lord destroyed in the wilderness, and they never came to see the land of promise? And how often did the Jews turn against the holy prophets of God, after they came into the land of Canaan, and what was their end, when they had rebelled against the good spirit that God gave them to instruct them? And were not these

holy prophets the Jews' brethren, whom they killed, and imprisoned, and persecuted? And was not Joseph sold into Egypt, and persecuted by his brethren; but God was with him, and preserved him: and so he will his faithful people? And did not Moses say unto the children of Israel, 'A prophet shall the Lord your God raise up of your brethren, him shall ye hear in all things, whatsoever he shall say unto you?' Deut. xviii. 15. Acts iii. 22. and vii. 37.

Now when God had raised up this prophet, Christ Jesus, you see many of the Jews would not receive him, nor believe him, nor many would hardly hear him, though they were called brethren, but they mocked him, and persecuted him, and blasphemed him; and the chief priest gave money to Judas (one of his disciples) to betray him: and what became of all the Jews, and of Judas, that betrayed and persecuted Christ and the prophets? And what became of all those false apostles and antichrists that went in Cain's, Corah's, Balaam's and Jezabel's way? And will not all of the same spirit in our age, that have gone and go in the same way, or path, have the same end? yea, their latter end will be worse than their beginning, and to be as the synagogue of satan, who maketh them to accuse, slander, and revile God's righteous people, from whom Christ will save and deliver his people, who bruises the head of the serpent; and against such synagogues of satan the wrath of the Lamb is turned: and in Christ, the Lamb of God, the saints have their rest and peace, and can sing hallelujah. G. F.

Bednal Green, the 14th of the 4th month, 1685.

CCCCII.—*A general epistle.*

Dear friends, go not out from your habitation, but keep in your heavenly habitation, in the spirit of grace and truth, and the gospel, the power of God, and the holy divine faith you will feel in your habitation Christ Jesus; for all storms and tempests, and clouds of darkness, and the tempter with his temptations, you will see without. And therefore keep in your habitation Christ Jesus; there you are safe, and there you have your heavenly weapons and armour, to war with him and his followers, that is out of the truth, to wit, the devil; whom Christ destroys, and his works; and Christ reconciles to God all things in heaven and in the earth. And so all that are reconciled do feed upon the milk of the word, by which word all things were made, and by this word all things are upheld, and by this word all things do increase, and by it all things have their virtue and their being, and man and woman come to feed *upon the virtue* of the creatures; and man and woman are sanctified by *the word; and* by the word all things are sanctified to them; by which

word all things are reconciled, all things in heaven, and all things in the earth. And so, 'man liveth not by bread alone, but by every word that proceeds out of the mouth of God.' And he that reads the scriptures of truth, and understands them, he must have Christ Jesus in him, who is the substance of them. For if Christ Jesus be not in you, the apostle saith, you are reprobates.

And is not Christ the substance or body of divinity? And if men that are unlearned in natural language and tongues, have Christ Jesus the substance, do not they come to know the body of divinity?

And if natural men do learn all the natural tongues and languages, and arts and sciences in the earth, at natural schools, can those natural men receive or perceive the body of divinity, or things of God, without the spirit of God and Christ in them?

And, if not, then what do all the natural tongues and languages, or natural arts or sciences, profit natural men to perceive or receive the things of God, by which they learn at schools or colleges?

For the apostle saith, 'The natural man receiveth not the things of the spirit of God, for they are foolishness to him; neither can he know them, because they are spiritually discerned.' And again the apostle saith, 'The things of God knoweth no man, but the spirit of God.' So it is clear, 'the things of God are revealed and discerned by the spirit of God.' 1 Cor. ii. 10, 11. 14.

And the apostle saith, 'The world by wisdom knew not God,' nor yet by their wisdom do they know God. Therefore the christian's faith is not to stand in the wisdom of men, &c. by which they do not know God; but in the power of God. And the apostle saith, 'We speak the wisdom of God in a mystery; even the hidden wisdom, which God ordained before the world to our glory,' who receive it. 1 Cor. i. 21. and ii. 7. And so in the wisdom of God, which was before the world and its wisdom was, the living God is known. And the beginning of this wisdom is the fear of God; and the fear of God is to depart from evil.

And so to all the true believers and christians that are called in Christ by his grace and truth, Christ is made unto them, the power of God, and the wisdom of God, and righteousness, and sanctification, and redemption; as in 1 Cor. i. 24. 30.

And now, such that are redeemed and sanctified by Christ, he is their righteousness and their wisdom, which is from above, and above the world's wisdom that is below, who by their wisdom do not know God; they that know Christ made so unto them, witness Christ by whom all things were made and created. Such cannot look down into the world after the world's wisdom, nor the natural man's natural tongues, arts and sciences, which he learns at the natural schools and colleges, there-

by to know God. For by all his natural parts, and his worldly wisdom, the natural man knows not, nor receives not the things of the spirit of God; for they are foolishness to him. And therefore all men and women must come to the spirit of God, and to Christ the wisdom of God, if they do know God and the things of God.

The apostle saith, 'If any man be in Christ Jesus, he is a new creature; old things are past away: behold, all things are become new.' And Christ saith, 'Behold, I make all things new.' 2 Cor. v. 17. Rev. xxi. 5.

Are not the old things in the old testament, and the old covenant, which Christ abolishes and doth away? And is not outward circumcision, and all outward offerings and sacrifices, and the blood of bulls, goats, lambs, and other creatures, and the sprinkling of their blood, and cleansing with it; are not these old things, in the old testament and old covenant, abolished and done away by Christ in his new covenant and new testament?

And is not Aaron's priesthood, with his outward linen garments, and other garments, and bells, and outward precious stones, are not all these old things in the old covenant, abolished and done away by Christ in his new covenant, who is the precious corner stone? And were not all the outward washings, and tabernacles, and sanctuaries, and temples, and all the surplices and fine linen of the priests' garments in the old testament, and old covenant, the old things which are done away and abolished by Christ Jesus?

And are not all the Jews' feasts, and new moons, and sabbaths, and holy days, and Aaron's priest's lips, which were to preserve people's knowledge, and the priests receiving tithes, and paying tithes to Aaron; are not all these old things, in the old covenant and old testament, held up by the law, which served till the seed Christ came, done away and abolished by Christ?

And Christ said to his disciples, 'Learn of me; freely ye have received, freely give,' in his new testament. And so all these old things, held up by the old covenant and old testament, which old things and old covenant are decayed, and vanish and pass away, being abolished by Christ Jesus in his new covenant and new testament. All that be in Christ are new creatures, and they see old things are past away; and can say, 'Behold, all things are become new' to the new creatures in Christ. For to the new creature, Christ is the offering once for all; and his blood giveth life in the new testament and new covenant; and taking oaths and swearing to the Lord, and performing them to the Lord, this was in the old time, in the old covenant and testament; and Christ hath abolished that law and covenant, and those old things that *were in the old time*. And in his new covenant and new testament, he

saith, 'Swear not at all; but let your yea be yea; and your nay, nay. Whatsoever is more than these, cometh of evil.'

And in the new covenant and new testament, circumcision is of the spirit, and the children of the new covenant, their bodies are the temples of the living God; and none are saved or justified by the works and righteousness of the law in the old covenant, but by the faith of Christ and his righteousness.

And so all the figures, shadows, and types, in the old testament and covenant, Christ the substance is come, and abolishes them, and doth them away; and he saith, 'Behold, I make all things new.' So the new creature in Christ Jesus, seeth the old things are passed away, and all things are become new. So the new creature is the new bottle, that holds the new wine, he hath the new garments; and a piece of new cloth must not be sewed in the old garment. So the old garments, and old bottles, and old wine, must be kept distinct from the new garments, and new cloth, and new bottles, and new wine. So the new covenant and new testament, is distinct from the old covenant and old testament. The new and living way in the new testament and new covenant, is distinct from the way in the old testament and old covenant; and the new creatures in Christ Jesus, behold all things are become new to them; and see that the old things are past away from them. Here is a distinction betwixt the new creatures and the old creatures, that cry up the old things, and live in them; and the new, that cry up the new, and live in them.

And in the old testament, the outward Jews defended their religion by carnal weapons, and outward armour; but in the new testament, the children of the new covenant, their armour and weapons are spiritual, not carnal.

And in the old testament, and old covenant, there was a tribe of priests that offered up outward offerings and sacrifices; but in the new testament, the children of the new covenant are called, 'a spiritual household, and a royal and a holy priesthood, to offer spiritual sacrifices, acceptable to God by Jesus Christ.'

And in the old testament, and the old covenant, the priesthood was made by the law of a carnal commandment; but Christ, our high priest, in the testament, was made after the power of an endless life. And the high priest in the old testament entered into the outward sanctuary, called, the holy place, made with hands; which priesthood and sanctuary is abolished and done away by Christ. But Christ in his new testament, is entered into heaven itself, now to appear in the presence of God, for the children of the new testament, who do praise God through Jesus Christ their mediator, who makes their peace betwixt them and God; for he that sitteth on the throne, maketh all things *new and reconciles* to God.

The temple built by Solomon, was partly a figure of Christ, and partly of his church. For, when Christ suffered the temple of his holy body to be destroyed, and was raised again from the dead, John ii. 19. then Christ raised up us the christian church; which is the true spiritual house and temple wherein God dwelleth. 1 Cor. vi. 19.

And Isaiah the prophet, and also the apostle, speaking of Christ's sufferings, say, in Isaiah liii. and Acts viii. 33. how that the Lord should make Christ's soul an offering for sin, who poured out his soul unto death; and the prophet saith, 'who shall declare his generation?' Yet the prophet saith, 'He shall see his seed,' namely, Christ; and did not Christ see his seed, his faithful apostles and disciples? And the apostle saith, 'For both he that sanctifieth, (namely, Christ,) and they who are sanctified, are all of one; for which cause Christ is not ashamed to call them brethren.' So then they are of his seed, who can preach Christ, and can declare his heavenly and holy generation.

And again he saith, 'I will declare thy name among my brethren.' So here Christ calleth his believers his brethren; and again he saith, 'Behold, I, and the children which God hath given me, are for signs and for wonders in Israel;' so they are now to all outward professors without possession. Isaiah viii. 18. and Heb. ii. 11.

And Isaiah saith, 'The Lord himself shall give you a sign, (namely, the outward Jews.) Behold, a virgin shall conceive and bear a son, and shall call his name Emmanuel.' Isaiah vii. 14. Matt. i. 23.

This Christ, the Emmanuel, God with us, he was a sign to the Jews, and a wonder, when he came; and he is a sign and a wonder to all outward professors of the scripture, without possession, where he is revealed and manifest in his people; for he saith, 'Behold, I, and the children whom the Lord hath given me, are for signs and for wonders in Israel.' So where Christ, the son of God, is revealed in his people, and they come to be of his seed, brethren, and generation, and declare his generation, they are for signs, and for wonders, and for gazing-stocks to all the outward professors of God, and Christ, and the prophets and apostles, without the possession of their life and spirit.

And the apostle saith, 'That Abraham was called a friend of God.' James ii. 24. And Christ saith to his disciples, 'Ye are my friends, if ye do whatever I command. Henceforth I call you not servants, for the servant knoweth not what his Lord doth. But I have called you friends; for all things that I have heard of my Father I have made known unto you. Here Christ called his disciples sometimes friends, and sometimes brethren, as before; as in John xv. 19. and Heb. ii. 11, 12.

And as many as received Christ, to them he gave power to become *the sons of God*; even to them that believe on his name; 'which were *born not of blood*, nor of the will of the flesh, nor of the will of man,

but of God.' John i. 12, 13. These are they that declared the generations of Christ.

And John saith, 'Behold, (or take notice,) what manner of love the Father bestowed upon us, that we should be called the sons of God. Beloved, now we are the sons of God; therefore the world knoweth us not, because it knew him not.' 1 John iii. 1, 2. Here you may see the world knoweth not God, nor his sons. So it is no marvel, if the world that lieth in wickedness, be haters of God, and haters of his son, and sons, but 'greater is he that is in God's sons and daughters, than he that is in the world;' by which they do overcome the world, as in 1 John iv. 4.

And the Lord said to Job, 'When the morning stars sang together, and all the sons of God shouted for joy.' Job xxxviii. 7. There was cause of joy to hear that heavenly harmony. 'And God hath anointed Christ with the oil of gladness above his fellows.' Heb. i. 9.

'Moses was faithful in all his house, as a servant, for a testimony of these things which were to be spoken after, (namely, the substance, Christ,) but Christ as a son is over his house, whose we are,' (namely, that are the sons and children of God,) as in Heb. iii. 5, 6. So here is a distinction betwixt the servant's house, Moses; and the son's house, Christ Jesus.

And Christ said, 'While ye have the light, believe in the light, that ye may become children of the light;' as in John xii. 36. So the way to become the children of the light, is to believe in the light.

And the apostle saith to the Ephesians, chap. v. 8. 'Ye were sometimes darkness, but now are ye light in the Lord;' walk as children of the light.

And again, the apostle writeth to the Thessalonians, 'Ye are all children of the light, and children of the day; we are not of the night, nor of darkness.' 1 Thess. v. 5. These were the believers in the light, that were become children of the light, and day of Christ. And Christ said unto such, 'Ye are the light of the world, and a city set on a hill, that cannot be hid;' and such are to be blameless and harmless, 'the sons of God, without rebuke, in the midst of a crooked and perverse generation, among whom ye shine as lights in the world.' Philip. ii. 15. For as the prophet saith in Isa. liv. 13. and Christ saith in John vi. 45. 'All thy children shall be taught of the Lord, and great shall be the peace of thy children; in righteousness shall they be established.'

And the apostle saith, 'As many as are led by the spirit of God, they are the sons of God; the spirit itself beareth witness with our spirits that we are the children of God; and if children, then heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together, namely, with Christ.' Rom. viii. 14, 16, 17.

Here you may see the sons of God are heirs of God, and joint heirs

with Christ; such can declare of his generation; for they which are children of the flesh, these are not the children of God, nor cannot in truth declare of Christ's generation; but the children of the promise are counted for the seed, as in Rom. ix. 8. For Christ saith to 'Nicodemus, except a man be born again of water and the spirit, he cannot see the kingdom of God, nor enter into it: that which is born of the flesh is flesh, and that which is born of the spirit is spirit.' John iii. 3. 5, 6. 'For he that is born of the spirit is persecuted by him that is born of the flesh;' and Jerusalem, that is above, is the mother of all them that are born of the spirit; and so are all the children of God by faith in Christ Jesus, as in Gal. iii. 26. and iv. 26. So as the apostle saith to the church of Ephesians, chap. iii. 6. 'That the Gentiles should be fellow heirs of the same body, and partakers of his promise in Christ by the gospel, who were built together for a habitation of God through the spirit.' Eph. ii. 22.

'And God hath chosen the poor of this world rich in faith, and heirs of the kingdom, which he hath promised to them that love him;' as in James ii. 5.

Christ said, 'He that soweth the seed is the son of man, the field is the world; the good seed are the children of the kingdom, but the tares are the children of the wicked one, the enemy that soweth them is the devil.' Matt. xiii. 37, 38, 39. Here Christ maketh a distinction betwixt the two seeds and the two sowers; and the good seed are the children of the kingdom of God, but the bad seed must be cast into the fire, which are the children of the wicked one. And Christ said in Luke viii. 11. 'The seed is the word of God.'

And Peter saith, 'Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth, and abideth, and endureth for ever;' such feed upon the milk of the word, and grow thereby. 1 Pet. i. 23. and ii. 2.

And John saith, 'Whosoever is born of God doth not commit sin; for his seed remaineth in him, and he cannot sin, because he is born of God; in this the children of God are manifest from the children of the devil;' and in this the true birth is manifest, and this seed and birth knows the kingdom of Christ, and declares of his generation, who is built upon him the heavenly rock and foundation; for Jesus Christ our saviour abolished death, and hath brought life and immortality to light, through his glorious everlasting gospel, the power of God. 2 Tim. i. 10.

And the apostle saith, 'The law served, and it was added because of transgression, till the seed should come,' namely, Christ. Gal. iii. 19. And now Christ the seedsman is come, who is the end of the law, for *righteousness'* sake, to every one that believes; and they that believe *are all the children* of God by faith in Christ Jesus.

And the Lord said to Abraham, 'In thy seed shall all the kindreds (or all the families) of the earth be blessed.' Acts iii. 25. Gen. xii. 3. Acts vii. 6. And this is the seed that sojourned in a strange land, and they that did evilly entreat this seed, and bring it into bondage, God did judge. And the promises of God are sure to all the seed, as in Rom. iv. 16. And 'the children of the promise are counted for the seed; for these are the children of the kingdom,' as in Rom. ix. 8.

'And the dragon was wroth with the woman, and went to make war with her seed, which kept the command of God, and had (and have) the testimony of Jesus.' Rev. xii. 17.

Now here you may see it is against the seed, which keeps the command of God, and testimony of Jesus, the dragon maketh war; but Christ, the seed of the woman, bruises the serpent's head; for the Lord saith, 'I will pour out my spirit upon thy seed, and my blessing upon thy offspring.' Isa. xliv. 3. All who are in the seed know God's spirit and blessings. And the Lord said, 'My words which I have put in thy mouth, shall not depart out of thy, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed.' Now is not this the seed in which all nations are blessed, in whose mouth God's word remains? As in Isaiah lix. 21.

And are not these the children of the seed, which are the children of the kingdom of God.

And the Lord said concerning Christ, 'Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron, thou shalt dash them to pieces like a potter's vessel.' Psalm ii. 8, 9.

And the great image of gold, silver, brass, iron, and clay, spoken of in Daniel, which was broken to pieces by Christ the stone, and became like the chaff of the summer thrashing-floor, and the wind carried them away, and no place was found for them; and the stone that smote this image, 'became a great mountain, and filled the whole earth:' (Dan. 2.) is not this Christ Jesus, who hath all power in heaven and earth given to him, that he filleth the whole earth with his divinity? to whom God 'gave the heathen for an inheritance, and the uttermost parts of the earth for his possession; and his seed doth inherit the Gentiles.' Isa. liv. And doth not Christ now inherit the Gentiles or heathen? Yea, the uttermost parts of the earth he possesses with his divine power, light, and seed, who filleth the whole earth, and hath all power in heaven and earth, and ruleth with his spiritual divine rod of iron. Not a rod of corruptible iron, but he ruleth them with his divine rod, and dashes them to pieces like a potter's vessel. They that are the children of the kingdom see this, and know Christ to rule in their hearts, and sit down

in the heavenly places in Christ Jesus, who is the first and last, the beginning and ending, by whom all things were made. G. F.

CCCCIII.

Dear friends, in Holland, Friesland, Hamborough, Frederickstadt, Dantzic, Palatinate, and all other places thereaway, where God's truth and ensign are set up; peace, grace, and truth be multiplied among you from God the Father, and the Lord Jesus Christ, the fountain of all life, peace, grace, and heavenly wisdom, and understanding; and the God of all power and peace, through our Lord Jesus Christ, fill you with it, and his heavenly riches, and that you may all walk worthy of his heavenly calling, in all holiness, righteousness, and godliness, &c. in life and conversation, and that by the word of life and patience, you may answer the truth in all both high and low; so that you may be of good savour to God in the hearts of all people.

For you know there is no other way to God but by Christ Jesus; and you know, that God has raised up Christ to be a prophet in his new testament to be heard in all things; and you know, 'he opens, and none can shut, and he shuts and none can open;' and you know, that Christ is the bishop of your souls, to oversee, that you do not go astray from God. And you know that Christ is the true shepherd, and has laid down his life for his sheep, 'and they know his voice, and they follow him, and he gives them life eternal.' And also you know, that Christ is your high priest, made higher than the heavens, by the power of an endless life, and by him you are made a spiritual priesthood, to offer up spiritual sacrifices to God.

And as for our Yearly Meeting, the presence of the eternal God was amongst us, and his glory, which shines over all; and all was quiet and peaceable; and it was the Lord's doing, blessed be his name for ever.

And your epistle was read in the Yearly Meeting, and Friends in the Lord's power read it, and had unity with your spirits, and are sensible of your spiritual care in the Lord's eternal power concerning truth's affairs in those parts. In which God Almighty preserve you, and increase you, both in his wisdom, knowledge, and understanding, that you may spread his blessed truth abroad, and answer it in all people. Amen. G. F.

London, the 10th of the 4th month, 1685.

CCCCIV.—*To Friends in Pennsylvania.*

Dear friends,—I am glad to hear of the good Yearly Meeting at *Rhode Island,* and that the Lord's power and presence were there

among you; and it would be very well to visit the generation of the righteous, and to see how their seed and vines do grow in their heavenly vineyards and plantations, and what heavenly riches they have laid up in store in God's kingdom, and to see how the wheat is gathered into God's garner; and that all keep in the worship that Christ set up in his spirit and truth; and that all walk in the new and living way, over all the dead ways in the world; and that all walk in the pure, undefiled religion, that keeps from the spots of the world; and to see that all are guided in the pure and gentle wisdom that is easy to be entreated, and in the love of God that can bear all things; by which all peevish, short, and brittle spirits may be kept down; so that all may have their good conversation in Christ Jesus, all striving for unity in the spirit, and the holy faith, that giveth and keepeth victory over the enemy. And so that all may have a care of their minds running into the earth and carnal things; 'for to be carnally-minded is death, but to be spiritually-minded is life and peace.' And let all take heed of neglecting the gift of God, but stir up the pure mind one in another; and the Lord, with his eternal arm and power, preserve you diligent in his heavenly work and service in his vineyard, that it may not grow over with briars, thorns, and thistles, to choak the tender plants.

And so my desires are, that you may live and walk in Christ Jesus, and that you may answer the truth in all the professors, and the heathen. And prize your liberty, both natural and spiritual, while you have it; and labour in the truth, while it is day. Remember me to all Friends, as though I named them; and as for the state of Friends here, we are under great sufferings, and spoiling of goods, and imprisonments; and they have of late increased in spoiling of our goods; but God is all-sufficient, who doth support us. Glory to his name for ever. So, with my love in Christ Jesus, to you all, in whom you have all eternal rest and peace with God. Amen. G. F.

Bednal-Green, the 10th of the 9th month, 1685.

CCCCV.—*To Friends of the Ministry in Pennsylvania and New Jersey.*

Dear friends,—With my love to you all, and all the rest of Friends; I was glad to hear from you; but you gave me no account of the increase of truth amongst you, nor what meetings you have had amongst the Indian kings and their people abroad in the countries, and of your visiting Friends in New England, Virginia, and Carolina, nor of your travels and labours in the gospel; who have in all those countries, liberty to serve and worship God, and preach the truth. And I understand many have a desire to live in it, especially in Carolina; and you

who travel now from Friends, to Friends thither, it is thought strange that you do not visit them; therefore I desire that you may all improve your gifts and talents, and not hide them in a napkin, lest they be taken from you; and not to put your candle under a bushel, lest it go out; and not to be like the foolish virgins, which kept their name of virgins, but neglected having oil in their lamps. Such were not diligent in the work of God, nor in the concerns of the Lord, nor in their own particulars. And therefore my desires are, that you may all be diligent, serving the Lord and minding his glory, and the prosperity of his truth, this little time you have to live; and be not like Adam in the earth, but use this world as though you did not use it; for they that covet after this world, fall into divers snares and hurtful lusts. And therefore consider, that you are but sojourners here, that you may pass your time in the fear of God; and you being many, and having many of the Friends of the ministry, going over into those parts, you may be a hinderance one unto another, if you do not travel in the life of the universal truth, that would have all men to be saved, and come to the knowledge of the truth. And if you would have them come to the knowledge of truth, let them know it, and where it is to be found. So I desire that you be valiant for it upon the earth, that you may give a good account unto God at the last with joy. So, I desire that all Friends in the ministry may see this in Pennsylvania and New Jersey.

And so with my love to you all in the holy seed of life that reigns over all. Amen. G. F.

Enfield, the 30th of the 5th month, 1685.

CCCCVI.—*To Friends in Wales.*

Dear friends and brethren, in the Lord Jesus Christ, whom he hath gathered by his glorious hand and power to himself, who is the rock of ages, and the foundation of many generations, that cannot be shaken, in which you have all life, peace, rest, salvation, and eternal happiness.

Your epistle, dated the second of the Second-month, 1685, by order of your Yearly Meeting, signed in behalf of that meeting, was received and publicly read in our Yearly Meeting, and well accepted of in love and unity with the spirit that gave it forth. And Friends are very glad to hear, feel, and see your fellowship and unity in the Lord's blessed truth, and your communion in the holy ghost, and your care in the concerns of the holy, pure, peaceable truth. And how that you are, and have been preserved over those unruly spirits, that have been as trees *without fruit*, and wells without water, inwardly ravening wolves, that *have got the* form of godliness, and the sheep's clothing, but are out of

the spirit, and power, and life of the sheep of Christ. And over such spirits, we praise God, that he hath given you dominion.

And our desire is, that you may all live and walk in Christ, and set down in him, in his grace and truth, and that you may answer the truth of God in all people with the word of life; and also answer the good in all, with a godly, and a holy life and conversation.

And likewise all the magistrates and officers that are in power, you may answer the just principle in them all, and live in the spirit of supplication, and pray for all, that you may lead a righteous and a godly life under them all. So that God over all, and through you all, and by you all, may have the glory, the thanks, and the praise. To whom all is due, God blessed for ever.

Our Yearly Meeting was peaceable, and the Lord's glorious presence was amongst us; whose glory shines over all, God blessed and praised for ever. Amen.

Now, all dear friends, you know your teacher and leader Christ Jesus, and you know him your high priest, that is made higher than the heavens, by the power of an endless life; by whom you are made a royal priesthood, to offer up spiritual sacrifices to God by Jesus Christ. And you know there is no other way to God but by Jesus Christ; and you know that God hath raised him up a prophet in the new testament, who is to be heard in all things, who opens, and no man can shut; and shuts, and no man can open. And ye know that Christ is the bishop of your souls, to oversee you that you do not go astray from God. And ye know that Christ is the true shepherd, and has laid down his life for his sheep; and is to be heard and followed; who gives unto his sheep life eternal. And so abide in him who is your life eternal and everlasting; in whom you have peace with the everlasting God. Amen.

G. F.

London, the 10th day of the 7th month, 1685.

CCCCVII.—*To Friends in Dantzic.*

Dear friends,—I am glad to hear of your welfare in the Lord. And my desires are, that in the eternal power of God you may be valiant for his holy, pure truth upon the earth, and his holy religion, that keeps from the spots of the world; and the new and living way Christ Jesus, that will keep you out and over all dead ways that are in the world; and the worship of God in his holy spirit and pure truth, which Christ Jesus set up above all the worships in the world. And all men and women must come to the spirit of God in their hearts, if they serve and worship God that made them.

And my desires are, that you may live in peace and love one with another, and in the pure, gentle wisdom of God, that is easy to be en-

treated. And let your faith stand in the power of God, and feel that in your hearts, which will keep you until the day of salvation. And let all your conversations be according to the glorious gospel of life and salvation; so that you may come to answer the truth in all people; and in your words and actions you may preach truth, righteousness, virtue, pureness, godliness, and holiness; without which none shall see the Lord.

And now, friends, consider the Lord's great mercy and kindness towards you, who hath brought you through great sufferings, tribulations, and persecutions, and that you have your meetings peaceable; it is a great mercy of the Lord to you, for you to prize, and be faithful.

So with my love to you all in the Lord Jesus Christ, that reigns over all; in whom you have eternal rest and peace. Amen.

And as for the affairs of truth here, we are under great persecutions, imprisonments, and spoiling of goods; but the Lord does support his people above them all. And of late the chief magistrates have showed some favour towards us. G. F.

Bednal Green, the 11th of the 9th month, 1685.

CCCCVIII.—*To Friends in Pennsylvania, East and West Jersey.*

The Lord God who created man and woman in his image, and after his likeness, in righteousness and holiness, he blessed them, and said unto them, be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over all cattle, and over all the earth, and over every creeping thing upon the earth, and over every living thing that moveth upon the earth. Gen. i.

Now, here you may see the power and authority that God gave unto man over all the earth, and the sea, and all things therein.

And now when Cain had done wickedly, and killed his brother about religion, the Lord told him, he was cursed from the earth; and when thou tillest the earth, it shall not henceforth yield unto thee her strength. And then Cain said, it shall come to pass, that every one that findeth me shall slay me. And then Cain went and built a city in the land of Nod. Gen. iv.

Now, here you may see what was the cause that the earth should not yield her strength after it was tilled; and of Cain's fear of being killed; and of building the city.

And John saith in his epistle, he that hateth his brother, is a murderer, or a man slayer; and no murderer hath eternal life abiding in *him. 1 John iii. 15.*

Now, here you may see that Cain and such murderers have not eternal life abiding in them; and then they are not like to have dominion, but be in fears and get into cities. But Abraham, who sojourned in the land of promise, as in a strange country, dwelt in tabernacles with Isaiah and Jacob, as heirs with him in the same promise; for he looked for a city which hath foundations, whose builder and maker is God.

So they looked above all the cities that were built by men in the land of promise; as in Heb. xi. 9, 10. For Abraham was in the faith, in which he pleased God and had victory.

And the Lord God blessed Noah and his sons when they came out of the ark, and said unto them, be fruitful and multiply, and replenish the earth; and the fear of you and the dread of you, shall be upon every beast of the earth, and upon every fowl of the air, and upon all that moveth upon the earth, and upon all the fish of the sea, into your hands are they delivered. Gen. ix.

Here again you may see that faithful Noah had power over all the creatures that God made upon the earth and in the sea, and they were delivered unto Noah and his sons' hands; and the Lord said unto the children of Israel, in Levit. xxvi. if that they were obedient, and kept his commandments, 'he would give them their rain in due season, and the land should yield her increase, and the trees of the field should yield their fruit, and their thrashing should reach to their vintage, and their vintage unto their sowing time, and you shall eat your bread unto the full, and shall dwell in your land safely, (mark, safely,) and I will give peace in the land, and ye shall lie down, and none shall make you afraid; and I will rid evil beasts out of your land, neither shall the sword go through the land: I will set my tabernacle among you, and my soul shall not abhor you; and I will walk among you, and will be your God, and you shall be my people.' This is to all them that are faithful, and obey and serve the Lord; but if you be disobedient, then see what fears, and judgments, and plagues, and sorrows come upon you. And the curse will come upon you, both in city and field, when thou goest out, and when thou comest in; and the curse will be in thy basket and in thy store, and the fruit of thy body, and the fruit of thy land, and the increase of thy flocks. And the Lord will send his vexations and rebukes upon all that thou sets thy hands unto; and the Lord will smite with consumptions and fevers, and blastings, and mildews, &c. and the heavens that are over their heads shall be iron; and the earth that is under thee shall be as brass; and the Lord shall make the rain of the land powder and dust; thou shalt carry much seed into thy field, and shalt gather little; the locusts shall consume it; and thou shalt plant vineyards, and the worms shall eat them, because thou hearkenest not to the voice of the Lord thy God to keep his commandments, &c. And because thou

servest not the Lord God with joyfulness, and with gladness of heart, for the abundance of all things the Lord thy God giveth thee; and therefore shalt thou serve thine enemies, which the Lord thy God shall send against thee, in hunger, and in thirst, and in nakedness, and in want of all things. And thine enemy shall put a yoke of iron about thy neck, to yoke thee down: who will not bear the yoke of Christ, and doth not hearken to the Lord to serve and obey him. But they that diligently hearken to the Lord their God, and obey and serve him in truth and righteousness, he blesses them in the city, and in the field, and in their basket, and in their store house, and in all they set their hands to; and he blesses the fruit of their body, and the fruit of their ground, and the cattle, and their flocks; and the Lord shall open his good treasure, the heavens to give them rain upon their land in his season, and to bless all the works of their hands, that thou mayst lend to other nations, and shalt not borrow. And these are the blessings of them that hearken to the Lord, and serve him, as you may see in Deut. xxviii. the blessings that come upon the faithful, and the judgments upon the disobedient and unfaithful.

'When God giveth quietness, who then can make trouble? &c. whether it be done against a nation, or against a man only.' Job. xxxiv. 29.

The Lord shall save the humble person; he shall deliver the island of the innocent; it is delivered by the pureness of thy hands.' Job xxii. 29, 30. G. F.

Read this in all your assemblies, both in Pennsylvania and West Jersey.

Bednal Green, near London, the 4th month, 1686.

CCCCIX.—*To all the holy women that trust in God, and do profess godliness with good works, according to the apostles' doctrine, in this age, for them to read over and put in practice.*

Friends,—The apostle saith, 'I will therefore that women adorn themselves in modest apparel, with shamefacedness and sobriety, and not with broidered hair, or gold, or pearls, or costly array, but as becometh women professing godliness, with good works.' 1 Tim. ii. 9, 10. And likewise Peter saith in his general epistle to the church of Christ, to the women, 'Whose adorning, let it not be that outward adorning of plaiting the hair, and wearing of gold, and putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of a great price; for after this manner in old time the holy women *also who* trusted in God adorned themselves.' 1 Pet. iii. 3, 4, 5.

Now all women may here consider what is to be the practice of such

women that profess godliness, and trust in God, their adorning is the hidden man of the heart, which is incorruptible, and their ornament is to be of a meek and quiet spirit, which is in the sight of God of great price. But those women whose outward adorning is with broidered and plaited hair, and gold, and pearls, and costly array; these have not the modest apparel, which become modest, sober, shamefaced women, that profess godliness with good works; but such as are unsober and immodest, such as look upon such things to become them, are clothed with corruptible and unquiet spirits, that do not possess godliness with good works. And these outward ornaments, as plaiting and broidering the hair, and wearing of gold, and pearls, and costly array, the apostle saith, 'do not become women professing godliness with good works;'. but them that do not profess godliness, that are shameless and unsober, they may become such women that do not trust in God, their proud spirit may lead them to adorn themselves with such things, as is said before, which the apostle forbids. But the holy women of God, who professed godliness with good works, and trusted in God, adorned themselves not with plaiting the hair, or wearing of gold, or pearls, or costly array; but 'with the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.'

And now consider also, you women that profess godliness, and go under the name of holy women, who trust in God, see that yourselves, and your children, and all your young women are adorned and arrayed, and have on this ornament, as the apostle wills the church of Christ to put on, as the holy women did of old; and be not of an unmeek and unquiet spirit, and unsober and immodest, when you are admonished and exhorted, nor act contrary to the holy women of old that trusted in God, and such as professed godliness, according to the apostle's doctrine.

And here you may see what care the apostles had to keep the saints, (the church of Christ,) their eyes, minds, and spirits above the wearing of gold, plaiting their hair, and pearls, and costly apparel, which is the glory of this world, which the holy women that trusted in God, and professed godliness with good works; these things were not to be their adorning nor ornaments, but (as is said before) the hidden man of the heart, which was not corrupt, even the meek and quiet spirit, which is with the Lord of great price. And this ought to be, and is the adorning and ornament of all the holy women, that profess godliness with good works, and trust in God.

And all you that have been convinced of the Lord's truth, by his spirit, take heed of satan taking you up into a mountain, and of his showing you the glory of the world, and of your minds and eyes going after it, and receiving of it; and so in that you fall from the spirit and

truth of God that did convince you, and then to worship the devil, the king of pride, the god of the world, that abode not in the truth, in whom there is no truth; and he to lead your minds and eyes after every new vain fashion of the world that passeth away, and that lieth in wickedness; and so draweth you to the love of the world, which is enmity to God, and into the wisdom of the world, by which ye do not know God; and then to such the gospel of life and salvation is hid, in whom the god of this world hath blinded their minds. And in such disobedient ones the prince of the air rules, and gets into them by disobeying the truth; and in such Christ doth not rule in their hearts by faith; and it is not like, when they make shipwreck of it, and a good conscience. And therefore, walk in the light of Christ, and grow in his grace, and the knowledge of the Lord Jesus Christ, that bruises the serpent's head, and destroys the devil and his works, that you may all be established upon Christ, the rock and foundation.

And if ye do believe in the covenant of light, life, and grace; then, why do not you all train up your children in the same? Did not the Lord command the Jews to train up their children in the old covenant, and teach them to walk in it? And were not all the males to be circumcised? And they that were not circumcised were to be cut off from the congregation of the Lord. So are not all you that profess the new covenant of grace, light, and life, and the gospel of salvation preached to every creature, and the grace of God which brings salvation, that hath appeared unto all men, to teach them to live godly, and to deny ungodliness, &c. I say, are not you all to train up your children and families in this light of the gospel and grace of Christ which brings salvation, and brings them into favour with God, that you may have the comfort of your children in this world, and in that which is everlasting? And that they may be circumcised with the spirit of God, which he poureth out upon all flesh, that with his spiritual circumcision the body of death and sins of the flesh may be cut off, which are come into man and woman by transgression, that neither you nor they might die in the body of death, and in the sins of the flesh, and such do not die in the Lord; for they that are not circumcised with the spiritual circumcision are cut off from the heavenly Jerusalem, and the kingdom of God and Christ, and from the church of the living God written in heaven. And therefore, if you will have the comfort of your children in this world, and that which is to come, train them up in the fear of God, and in his covenant of light and grace; which grace brings their salvation, and brings them into favour with God, and into the spiritual baptism and circumcision, so that they may serve and worship the living God in his spirit and truth. Amen.

And if children and young people must be left, and let alone to themselves, and not be admonished, exhorted, and restrained from the evil and vanities of the world, then why did Moses, and the prophets, and the apostles, which were sent of God, exhort the people to train up their children in the fear of the Lord, and to teach them his law while they were young, that they might not depart from it when they were old? And if that they did, the Lord did judge them, as ye may read in the scriptures of truth; and if that they must be left to themselves, and not restrained from evil, then how came it to pass that old Ely lost his life, and his priesthood, and the ark of God, for not restraining his children from evil?

And again, if that they must be left to themselves, why did the prophets and the apostles say, that they must not quench, nor vex, nor grieve, nor rebel against the spirit of God, nor turn the grace of God into wantonness, nor walk despitefully against the spirit of grace; but walk in the spirit, and in the truth, and in the light, and to love it, and not to hate it; for they that do not love the light, but hate it, are condemned by it, and so grow in the condemnation, and are not in the justification of life.

The Lord God commanded Abraham to circumcise himself and his children and servants, that were bought with money, and were born in his house. He was to bring all his males into this covenant of outward circumcision; and the Lord said, 'That soul shall be cut off that is not circumcised, he hath broken my covenant' of outward circumcision, as you may see. Gen. xvii. Here you may see Abraham was to teach and instruct his family and servants, and he was not to keep any man or servant that was uncircumcised in his family.

Now you that profess the new covenant, are not you and all your children and servants to be circumcised with the spirit of circumcision? And do not they that have not the body of death, and the sins of the flesh cut off by circumcision, go down into the pit, and not into paradise, and the kingdom of God? And therefore may not such uncircumcised by the spirit hurt the families of true christians in the light?

Therefore consider, Abraham was not to suffer any of his children and servants, that were bought with his money, or born in his house, to be uncircumcised in the old covenant. This care the Lord laid upon him, in his family, in the old covenant. Therefore consider, you that profess the new covenant of the spirit of circumcision, what care lies upon you in your families, of teaching and instructing your servants and children, and to bring them to the spirit of circumcision.

And now, do not say but you are all warned in your lifetime; and therefore prize your time, while you have it, that you spend it to the honour and glory of God. G. F.

The 9th of the 5th month, 1686.

CCCCX.—*An epistle for them that are learned in Christ, to read and understand.*

The Lord saith, 'In this mountain shall the Lord of hosts make unto all people a feast of fat things,' &c. And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations. And he will swallow up death into victory; and the Lord God will wipe away tears from off all faces. Isa. v. 26, 27. 1 Cor. xv. 54. Rev. xxi. 4.

Is not this mountain Christ, that filleth the whole earth, where this feast of fat things is? And doth not Christ through death, destroy death and the devil, the power of death, and so takes away the veil and covering that is spread over all nations, that they may be covered with the spirit that he pours upon all flesh? And the apostle saith, Moses put a veil over his face, that the children of Israel could not steadfastly look to the end of that which is to be abolished; for their minds were blinded. For, until this day remains the same veil untaken away. In the reading of Moses and the old testament the veil is upon their hearts; which veil is done away in Christ; and when they shall turn to the Lord, the veil shall be done away; as in 2 Cor. iii.

So, here you may see the veil that was spread over the hearts of people, is done away by Christ; and all they that are turned to the Lord, with open face behold, as in a glass, the glory of the Lord, and are changed into the same image, from glory to glory, even by the spirit of the Lord. And the lamb which is in the midst of the throne, shall feed his people, and dwell amongst them; who hath made their robes white in the blood of the lamb: and this is the day of Christ, whom God gives for a covenant of the people, to establish the earth. Sing, O heavens, and rejoice, O earth, and break forth into singing, O mountains; for God hath comforted his people, and hath mercy upon his afflicted. And Christ saith to the prisoners, go forth; unto them that are in darkness, show yourselves; and they shall feed in pastures: for he that hath mercy on them, shall lead them, and by the springs of water shall he guide them. Isa. xlix. For God gave Christ for a covenant to the people, for a light to the Gentiles, to open the blind eyes, to bring out the prisoners out of prison, and them that sit in darkness out of the prison houses. Isa. xlii. 2. 6, 7. Rev. vii. 15, 16, 17.

So we that do witness this do praise the Lord God through Jesus Christ. 'Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people.' Rev. xxi. 3.

This is the day of the new covenant, which people enjoy in Christ *Jesus.*

The Lord saith, 'I will ransom them from the power of the grave, I will redeem them from death. O death, I will be thy plague. O grave, I will be thy destruction.' Hos. xiii. 14.

And the apostle saith, 'O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law. But thanks be to God, which gives us the victory, through Jesus Christ our Lord.' 1 Cor. xv. 55, 56, 57.

So, here you may see the grave had its victory, and death hath its sting, which is sin. But the strength of sin is the law. But Christ gives us the victory; who makes an end of sin, the sting of death; as in Dan. ix. 24. And who through death destroys death and the power of death, and is the end of the law for righteousness' sake, to every one that believes; and so are dead to the law, by the body of Christ. Rom. vii. 4.

And Christ saith unto the Jews, 'Verily, verily, he that hears my word, and believeth on him that sent me, hath everlasting life, (mark, everlasting life,) and shall not come into condemnation; but hath past from death unto life.' Then they have past from the sting of death, which is sin. And, as John saith, 'we know that we are past from death unto life, because we love the brethren; for he that loveth not his brother, abideth in death.' John v. 24. 1 John ii. 44.

So, if they were past from death to life, then they were past from death, and his sting, which is sin, through Jesus Christ, who destroys death, and makes an end of sin.

And again Christ saith to the Jews, 'Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the son of God; and they that hear, shall live.' John v. 25. Christ saying, 'the hour cometh, and now is, that the dead should hear his voice.' So that they past from the death that came by Adam into everlasting life in Christ Jesus. See Eph. ii. 1, 2. And so they thanked God through Jesus Christ, who gave them the victory over death, and sin, death's sting; so as it is written, death is swallowed up in victory. For Christ, as I said before, makes an end of sin, that is the sting of death, and through death destroys death and the devil, the power of death. So thanks be to God, through and by Christ Jesus, we have the victory unto everlasting life, over the grave, death, and its sting.

And the apostle saith, 'Flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption.' And Christ saith, 'Except a man be born of the spirit, he cannot see the kingdom of God;' neither can he enter into the kingdom of God. 1 Cor. xv. 50. and John iii. 3. 5.

And Christ saith, 'He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemna-

tion, but is past from death to life.' John v. 24. And 'he that believeth not is condemned already. And he that believeth on the son of God shall not perish, but have eternal life.' And again, 'God so loved the world, that he gave his only begotten son; that whosoever believed in him should not perish, but have everlasting life.' John iii. 15, 16. 18.

Now this death which Adam fell into was a spiritual death; for by one man's disobedience or offence, namely Adam, judgment came upon all men to condemnation. So all men are under this judgment and condemnation in Adam in the fall. Even so, by the righteousness of one, namely Christ, the free gift came upon all men unto justification of life. Rom. v. 18, 19.

So they that do not believe in Christ, the light, as he commands, John xii. 36. they abide in spiritual death and darkness, and under the judgment and condemnation in Adam in the fall, in the perishing state. But he that believeth on the son of God hath everlasting life, and passeth from death to life, and shall not perish in darkness, and is not condemned, but comes out of condemnation, &c. But he that believeth not in the son of God is condemned, and shall not see life; and the wrath of God abideth on him. Such abide in the perishing state, in the death and darkness in Adam in the fall, under judgment and condemnation. But they that believe in Christ, the light, do come out of darkness, and pass from death to life, and come from under judgment and condemnation, that came upon all men by the offence of one man Adam, and come from under the wrath of God, and from under judgment and condemnation into favour with God, and into eternal and everlasting life in Christ Jesus, and so have victory over death, darkness, and sin, its sting, and the perishing state, and the grave of Adam, in the fall from life eternal; and so are blessed, that have part in the first resurrection in Christ Jesus. On such the second death shall have no power, for they are in Christ Jesus, the resurrection, and eternal everlasting life, and their names are written in the book of life; who destroys death, and hell, and the devil, the power of death. Rev. xx. 10. 14, 15. And casts the devil, death, and hell, into the lake of fire, that burns with brimstone; which is the second death.

And, as the apostle saith, 'the last enemy that shall be destroyed is death.' But, as it is written in Hos. xiii. 14. 'death is swallowed up into victory.' For by man, namely Adam, came death; and by man, namely Christ, came also the resurrection of the dead. 'For as in Adam all died, even so in Christ shall all be made alive.'

So, as by the one man Adam, sin and death came over all; and by the man Christ, life cometh over all. And by nature we are born of Adam; *and in Christ* we are made the children of God, by grace in Christ, and *quickened and* made alive, and restored to life everlasting by him. And

Christ, who puts all things under his feet, he subdues death under him; who through death destroys death, the last enemy, and the devil, the power of death, and so makes an end of sin, the sting of death, and brings in everlasting righteousness.

And in the way of righteousness is life; and in the path-way there is no death.

'The law of the wise is a fountain of life, to depart from the snares of death.' Prov. xii. 28. and xiii. 14.

The Lord saith, 'Behold, I create new heavens, and a new earth; and the former shall not be remembered nor come into mind. But, be you glad and rejoice for ever in that which I create. For, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people, and the voice of weeping shall be no more heard in her, nor the voice of crying.' Isa. lxv. 17, 18.

And Peter saith in his General Epistle to the church, 'We, according to his promise, look for new heavens, and a new earth, wherein dwelleth righteousness.' 2 Pet. iii. 13.

And John saith, 'I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more a sea. And I John, saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people; and God shall be with them, and be their God; and God shall wipe away all tears from their eyes, and there shall be no more death;' mark, no more death, in new Jerusalem, 'neither sorrow, nor crying, neither shall there be any more pain. For the former things are passed away. And he that sat upon the throne said, behold, I make all things new. And he said unto me, write, for these things are true and faithful. And he said unto me, it is done. I am Alpha and Omega, the beginning and the end, I will give unto him that is athirst of the fountain of the water of life freely; he that overcometh shall inherit all things; and I will be his God, and he shall be my son.' Rev. xxi. 1 to the 8th.

Jerusalem which is below, is in bondage with her children; but Jerusalem which is above, is free, which is the mother of us all, who believe in the light in Christ. And in this new and heavenly Jerusalem there is no death nor night; and the nations of them that are saved shall walk in the light of this new and heavenly Jerusalem. For the glory of God doth enlighten it, and the Lamb is the light thereof; and the Lord God and the Lamb are the temple of this new and heavenly Jerusalem that is from above; and the Lord creates this heavenly Jerusalem.

So, this heavenly and new Jerusalem is not made by the workman-

ship of men's hands, nor of wood and stone; neither are people cast in prison for not mending or repairing a temple there; for there is no outward temple in the heavenly Jerusalem; for the Lord God Almighty and the Lamb are the temple of it. And the new creatures that are in Christ Jesus, and dwell in love, they dwell in God. Such are in the temple in heavenly Jerusalem, and are in joy and in fellowship with the Father and the son, blessed for ever. Amen.

And Christ said to the Jews, 'The bread of God is he that cometh down from heaven, and giveth life to the world;' signifying that the world is dead in Adam, and wanteth eternal everlasting life; and 'they that eat not the flesh of Christ, and drink not his blood, have no life in them.' For Adam and Eve, by eating of the fruit which God forbid them, brought death, and all died in him; but they that eat the flesh of Christ, the bread from heaven, and drink his blood, have eternal life, and shall live for ever, and they do live by Christ, and they do dwell in Christ, and he doth dwell in them. So you may see Adam and Eve, by their eating of that which God forbad, brought them into spiritual death; and by eating the flesh, and drinking the blood of Christ, as he commands, bring men into a spiritual life, that is eternal. And the Lord saith, Ezek. xxxvii. concerning the whole house of Israel, which were the dry scattered bones, that 'he would open their graves, and bring them out of their graves;' and yet these dry bones, which were the whole house of Israel, that were in their graves, could speak, (who were the scattered bones,) and say, 'Behold, our bones are dry, and our hope is lost, we are cut off for our parts.' So it seems that the whole house of Israel, scattered bones, who were in their graves, could speak these words. Then they were alive outwardly, and their breath was in their nostrils; but they were gone from the breath of the Almighty, that gives life and understanding. Therefore the Lord poured his spirit upon them, and caused breath to come upon them, that they might live to God; and so that they might all have one shepherd, (namely, Christ,) and come into his everlasting covenant, and Christ their sanctuary; and then God's tabernacle would be with them, and then the Lord 'will be their God, and they shall be his people.' G. F.

CCCCXI.—*To the Yearly Meeting in Yorkshire.*

Dear friends, who are the sons and daughters of God, who have his law written in your hearts, by which you know God and Jesus Christ, which is eternal life to know; and you that have put on Christ Jesus are the new creatures, and are in him, clothed with Christ the son of *righteousness*, who is the light of the world; and you that believe in *the light*, have the light of life, and are clothed with the son of God

that doth not change, and are the true and living members of the church of Christ Jesus, that is in God, and have the moon (that is changeable) under your feet. So all changeable religions, worships, ways, churches, and teachers, which are like the changeable moon, and the changeable world, with its changeable fashions; the true church of Christ, that is clothed with Christ, the son, that doth not change, hath all these changeable things, like the moon that changes, under her feet. For the son of God never changes; for all things were made by him, who is the first and last, the beginning and ending. So, as every one hath received Christ Jesus, the son of righteousness, walk in him to the praise and glory of God. Amen. G. F.

London, the 31st of the 3d month, 1686.

CCCCXII.—*To Friends in West Jersey and Pennsylvania.*

Dear friends,—I am glad to hear that the truth's concerns are so well as they are with you, and that you have set up your Half-Year's Meeting there, which may be of great service. For indeed all the faithful men and women, in the power of the Lord, do keep their meetings, that they may take care of God's glory, and to see that all are diligent, that profess the truth, to walk in it; and all the loose, and such as despise dignities, and the power of God, and true christianity, should be admonished and exhorted, and not to have a name of truth, without the nature of it. And so that all may walk in the truth, and by it come into a holy life and conversation; by that they may answer that which is good, both in the people among you, and in the Indians. For, through want of order in the power of God, and his light, life, and truth, there have been so many runnings out, some one way, and some another way.

And therefore, all that are faithful in your country, being kept in the Lord's eternal power, in it keep up all your men and women's meetings, that the power of the Lord God may spread over all, and by it all deceit and looseness may be kept under; and this will ease all the magistrates, and their courts, of all evil and looseness, by having it stopped and killed in the birth, before it comes into action; and to see in your meetings, that Friends may give no occasion to the Indians.

And if sometimes you should have some meetings with the Indian kings and their councils, to let them know the principles of truth; so that they may know the way of salvation, and the nature of true christianity, and how that Christ hath died for them, who tasted death for every man. And so the gospel of salvation must be preached to every creature under heaven; and how that Christ hath enlightened them, who enlightens all that come into the world. And God hath poured

out his spirit upon all flesh; and so the Indians must receive God's spirit; for 'the grace of God which brings salvation hath appeared to all men.' And so let them know, that they have a day of salvation, grace, and favour of God offered unto them; if they will receive it, it will be their blessing.

And so, now you that are settled in those parts, who have had a testimony from the Lord to bear to people of the truth, you should spread abroad God's eternal truth; and have meetings (as I said before) with the Indian kings and people; so that all the earth may come to look unto the Lord for salvation. For if ye should settle down in the earth, and have plenty, and be full, and at ease for a time, and not keep in the power, and service, and spirit of God, you would quickly come to lose your condition, as some did in Rhode Island, when settled down in the earth, after a while, and then turned to jangling about it, and some ran out one way, and some another.

And therefore, I desire that the Lord may grant, that you may be all kept and preserved by his holy power, on his holy mountain, that ye may be of the holy camp of God; that with his power, light, spirit, grace, and truth, all that is contrary may be kept out from among you; so that the Lord God Almighty, and his son, may walk in the midst of you, and may delight to do you good. So with my love to all faithful Friends.

My desire is, that you all may keep in the power and spirit of the Lord, in the heavenly unity, that you may all shine forth to his glory and praise, to whom all belongs, God over all, blessed for ever. Amen.

G. F.

Edmunton, the 27th of the 11th month, 1687.

CCCCXIII.

Dear friends,—My desire is, that all Friends may prize the mercies of the Lord, and live in humility, in his power that is over all, that you may answer God's witness in all people, in his spirit and truth, in a righteous, godly life and conversation. And let not liberty lift them up, nor sufferings cast them down; but live in the seed of life, that no man can make higher nor lower; for that is the heir of God's everlasting kingdom. So in this seed, which is your sanctuary, God Almighty keep you, in whom you have life and wisdom, that it may be justified of all her children, and they exercised in it, in this day of Christ. Amen.

G. F.

CCCCXIV.

All my dear friends and brethren in the Lord Jesus Christ, who by his eternal arm and power, hath supported, upheld, and preserved you steadfast to himself; so that neither reproaches, imprisonments, nor spoiling of your goods, to the almost ruining you outwardly; and besides long and tedious imprisoning of you, and many to death. And yet all these persecutors could not make you turn from Christ, your life, priest, bishop, and shepherd, and through him you have been made more than conquerors. And so live and walk in him, who is the same to-day, yesterday, and for ever; who doth overcome, and will have the victory, in whom you have life, and salvation, and peace with God. So no more but my love. G. F.

Goosey in Essex, the 18*th of the* 12*th month,* 1688.

CCCCXV.

Dear friends,—My love is to all Friends in the truth, in the eternal life; and my desire is, that in the everlasting life you and I may live, even in the Lord Jesus Christ, that is over all, from everlasting to everlasting. Amen. G. F.

CCCCXVI.—*To the Quarterly Men and Women's Meetings in London.*

All Friends, strive to keep in unity in the holy spirit of Christ, which is the bond of the heavenly peace, and that you elders may be examples in the heavenly wisdom, and word of life, and of power and patience, to all the younger, that hardly know the right hand from the left; so that they may be trained up, both by the word and law in their hearts, and good examples from their elders in grace, truth, virtue, modesty, and sobriety, as becoming men and women professing and possessing godliness, being adorned with a meek and a quiet spirit, which is with the Lord of a great price. And keep that eye blind, and that spirit under, that would go into the fashions of the world; for that will blind and burden, and will not bear sound doctrine; and therefore that must be kept down with the spirit of God, by which all may have power over their own spirits, and they that have not, are like unto a city, whose walls are broken down, that any thing that is evil or bad may come in. And therefore the power and spirit of God is as the wall that preserveth. Therefore be wise; for when lust is conceived, 'it brings forth sin, and sin when it is finished, brings forth death.'

Now here you may see what brings forth sin and death in man and woman, which, by the spirit of God, is to be mortified, and by it their affections to be changed, and set on things above, where Christ sits at the right hand of God; so that you may come to sit in the heavenly places in Christ Jesus; which is a holy, pure, and safe sitting, in which all may keep that heavenly feast of Christ, our passover, not with the old leaven of malice and wickedness, but with the heavenly unleavened bread of sincerity and truth. For Christ, our passover, hath been sacrificed for us; and therefore he is the heavenly bread, which the feast of him our passover must be kept withal, by the clean and circumcised in spirit in the new testament and covenant: for the Jews in the old testament and covenant, were to be clean and circumcised outwardly, before they eat of the outward sacrifices; which sacrifice and circumcision Christ our sacrifice hath ended. And therefore keep to him our circumciser, and the feast of our passover, and let all the old leaven of malice and wickedness be purged out, that you may become a new lump in Christ Jesus. Amen. G. F.

Goosey, the 29th of the 10th month, 1689.

CCCCXVII.

Dear friends and brethren in Christ Jesus, whom the Lord by his eternal arm and power hath preserved to this day, all walk in the power and spirit of God, that is over all, in love and unity. For love overcomes, and builds up and unites all the members of Christ to him, the head; for love keeps out of all strife, and is of God; and love and charity never fail, but keep the mind above all outward things, or strife about outward things; and is that which overcomes evil, and casts out all false fears; and it is of God, and unites all the hearts of his people together in the heavenly joy, concord, and unity. And the God of love preserve you all, and settle and establish you in Christ Jesus, your life and salvation, in whom you have all peace with God. And so, walk in him, that you may be ordered in his peaceable heavenly wisdom to the glory of God, and the comfort one of another. Amen. G. F.

London, the 27th of the 3d month, 1689.

CCCCXVIII.—*To the Six Weeks Meeting in London.*

The Six Weeks Meeting is for to see that all their meetings are preserved by the wisdom of God in the unity of the spirit, the bond of peace, and in the fellowship of the holy ghost, being ordered by the *pure, gentle,* heavenly, peaceable wisdom, easy to be entreated, holy *and virtuous* examples to all other meetings, both in city and country.

And that all may be careful to speak short and pertinent to matters in a christian spirit, and despatch business quickly, and keep out of long debates and heats; and with the spirit of God keep that down, which is doting about questions and strife of words, that tend to parties and contention: which in the church of God there is no such custom to be allowed. And likewise not to speak more than one at a time; nor any in a fierce way; for that is not to be allowed in any society, neither natural nor spiritual; but as the apostle saith, 'Be swift to hear, and slow to speak;' and let it be in the grace, which seasons all words. And if there be any differences, that cannot be quickly ended in the meeting, let the Six Weeks Meeting order some Friends to hear the matter out of the meeting, without respect of persons, and bring in the report to the same meeting the same day, (if possible,) and the meeting may give judgment; that no business be delayed from time to time. And so with my love to you all in the seed of life Christ Jesus, in whom ye have all peace and wisdom from him, who is the treasure of knowledge and wisdom. Amen. G. F.

Kingston upon Thames, the 5th of the 3d month, 1690.

CCCCXIX.

Dear friends,—Something was upon me to write unto you, that such among Friends, who marry, and provide great dinners, that instead thereof, it will be of a good savour on such occasions, that they may be put in mind at such times, to give something to the poor that be widows and fatherless, and such like, to make them a feast, or to refresh them. And this, I look upon, would be a very good savour, to feast the poor that cannot feast you again; and would be a good practice and example, and would be a means to keep the mind to the Lord; and in remembrance of the poor; for 'they that give to the poor, lend to the Lord, and the Lord will repay them.' And I do really believe, whatever they give, less or more, according to their ability, cheerfully, they will not have the less at the year's end, for the Lord loves a cheerful giver. I know this practice hath been used by some twenty years ago. And so it is not only to give the poor a little victuals, which you cannot eat yourselves, but give them a little money, that the Lord hath blessed you with; and give it to some of the women's meetings for to distribute to the poor: so you will have the blessings of the Lord, and the blessings of the poor: and so, to be of a free noble spirit, above all the churlish misers and niggards, and narrow spirits.

These things I do recommend to you, (though it may look a little strange,) to weigh and consider the thing, it will both be of a good re-

port, and a good savour, and manifests a self-denial and openness of heart, and of the general love of God. G. F.

London, the 4th of the 4th month, 1690.

CCCCXX.—*To Friends, captives at Macqueness.*

Dear friends, with my love to you all in the Lord Jesus Christ, in whom you have life and salvation, and rest and peace with God; and the Lord God Almighty with his eternal arm and power uphold and preserve you in Christ, in whom you have rest and peace, though in the world troubles; and though you be in captivity, from your wives and children, and relations and friends, yet the Lord is present with you by his spirit of grace, light, and truth. And so feel him at all times, and stand in his will; do not murmur nor complain, but stand still in the faith and power of God, that you may see your salvation; for by faith the Lord delivered his people out of Egypt by his power; and by faith Enoch and Noah were preserved, and Abraham, Isaac, and Jacob; and by faith the prophets were delivered out of many perils; and Daniel out of the lion's mouth. And you may see how the righteous were delivered by faith, in Heb. xi.

And it would be very well, if you that be captives and Friends, could have meetings as they had at Algiers, to the comforting and refreshing one another. And you may speak to your patrons of your meeting together to worship God that created heaven and earth, and made all mankind, and gives you breath, life, and spirit, to serve and worship him.

And my desires are to the Lord, that you in his truth and power may answer the truth in all, both king, and prince, and Turks, and Moors, that you may be a good savour among them all, and in them all; manifesting that you are the salt of the earth, and the light of the world: and a city set on a hill, that cannot be hid: so that they may see your good works, and glorify your Father which is in heaven.

And what do you know, but the Lord hath set you there to preach in life, and word, and good conversation? Therefore, while you are there, mind your service for God, who hath all things in his hand, and a sparrow cannot fall to the ground without his providence. And Christ is the mountain that filleth the whole earth; and so you will feel him there.

And therefore keep in the word of power, and in the word of patience, and the word of wisdom, that will give you dominion over all. Amen. G. F.

London, the 25th of the 8th month, 1690.

POSTSCRIPT.

You may petition the emperor, or king, and your patrons, whose captives you are, that you may have one day in the week to meet together to worship and serve the great God (that made you) in spirit and truth. For you worship no representation, image, or likeness, neither in heaven nor in the earth, but the great God, who is Lord over all, both in heaven and earth, and is manifest by his spirit in his people. [And you may state in your petition, that it is] from you, poor captives, who desire their good here, and their eternal happiness hereafter.

And you may draw up a paper to this effect, and get it translated into their language, and send it to the emperor and his council, and your patrons: and set your hands to it with all speed, after the receipt of this.

GEORGE FOX.

END OF VOL. VIII.

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